Eve's Weekly

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M Joseph

THE INDIAN WOMAN AND SEXUAL HYPOCRISY

HUMAN INTEREST STORY:

coping with handicaps—
a new series

I. S. JOHAR

on women,
wives and
daughters

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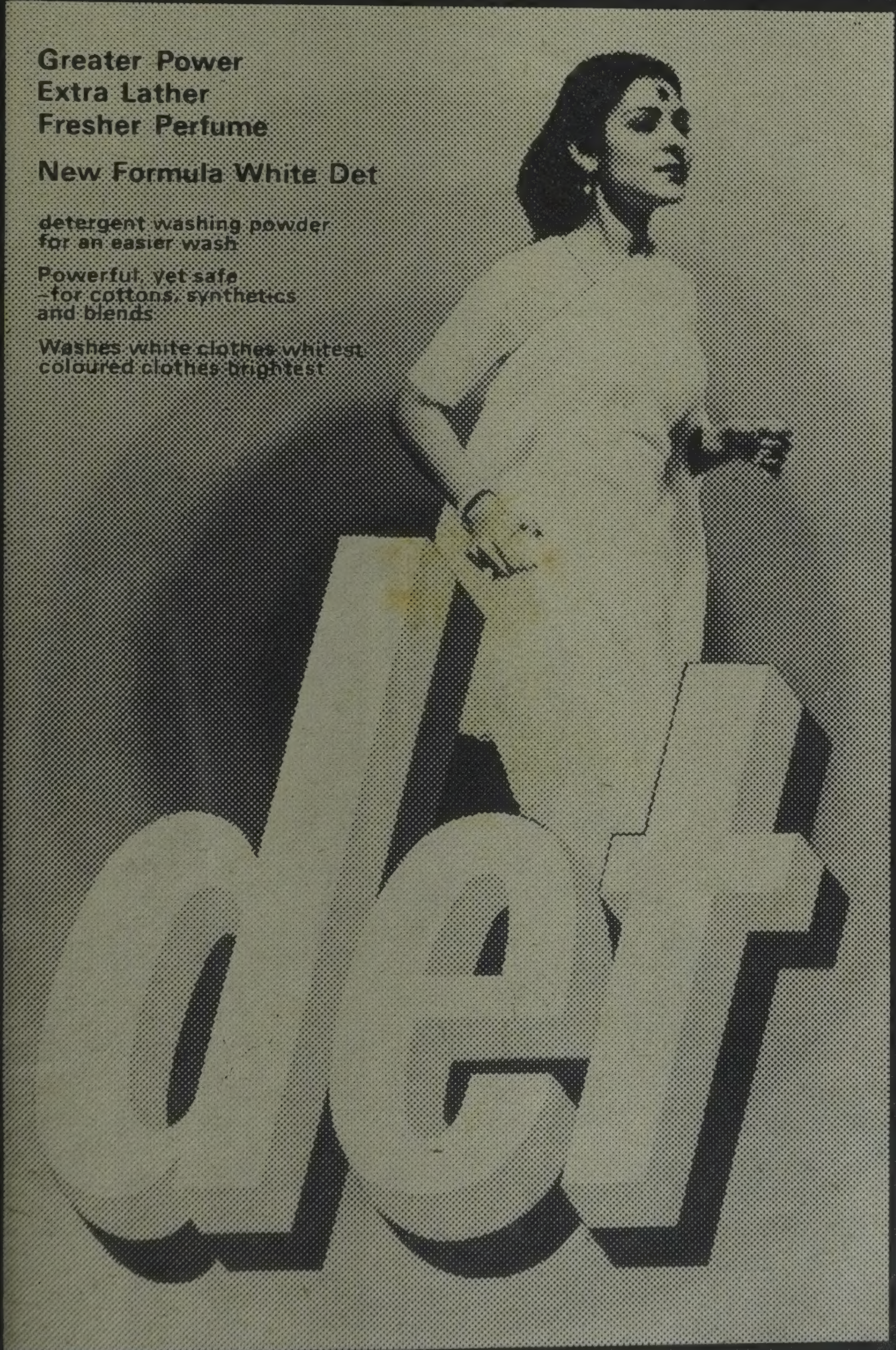

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AMEETA SINGH

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rous world of model-
g, Ameeta is a slim, at-
ctive extrovert.

A first year Commerce
dent at H. R. College,
is very fond of drama-
s. She has been trained
Hima Devi and won the
st Actress award at H.R.
her role in "Sweet Ca-
ine".

Music — classical Hindi
d English — and dance
erest her. She learnt
arata Natyam for a cou-
of years and has given
me public performances.

"Stuck with three more
ars in college" — it isn't
enjoyable as she thought
would be — Ameeta ho-
s to study management
soon as she is out of it.
e would like to get into
tel or business manage-
nt.

In fact Ameeta has al-
ady had some experience
rking in a hotel. Her
ndness for cooking prom-
ed her to train in the con-
tionery section of a five
r hotel during her vaca-
n. Needless to say, she
ed it!

otograph: Chandan Ghosh

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ANNUAL SUBSCRIPTION

Do you have anything to say? Then say it here. We pay Rs. 25, 15 and 10 for the three best letters.

1st prize

SWEET MOTHERHOOD

Once upon a time women held ascendancy over men. No fairy-tale this, but a fact in the history of humankind when people had not yet discovered the link between sexual relations and conception. The mother was believed to be the sole parent, the propagator of the human race and was worshipped as a goddess. (worship of fertility, The Shakti Image). With the discovery of the role of the male came the downfall of women — in status and in prestige. Scientific advances and a new awareness have today emboldened women to clamour for equality. Will it tempt them to seek ascendancy through the renunciation of motherhood? Mary Jo Bane in her article, "Will Sexual Equality Destroy The Family?" asserts that reconciling women's rights and the family is both possible and preferable. Is this merely an optimistic cry in what seems to be a threatening situation?

I do not think so. In human beings, motherhood is not simply the satisfaction of instinct. It is a means of coming close to creation, to understanding its mystery and beauty as well as is humanly possible. Even when women have renounced motherhood it is very often with a view to enlarging its scope and embracing a larger number. It is not just coincidence that nuns attach the word 'mother' and nurses 'sister' and 'matron' to their names. Working out a reconciliation, then, may not be at the cost of motherhood!

Leela Ramaswamy, Bangalore

"Motherhood" does not appear in any danger of extinction. But extolling motherhood to lofty peaks, to the detriment of other important roles in a woman's life is neither fair nor justifiable. Reconciling women's rights with the welfare of the family is, indeed, possible — and no need to lose out on motherhood.

2nd prize

HOW THEY SUFFER

Looking around, one finds plenty of men suffering in very much the same manner as women. Spare a thought to old widowers entering dotage, making them senile and a little crazy, doing things they themselves are unaware of. Confirmed bachelors who are in constant battle (usually on the losing side) with that awful feeling of loneliness and desolation. Young frustrated men not securing suitable jobs because they do not know enough influential people or those youths with hurt pride due to some cheap, unfeeling woman. Those men who hide their bruised egos behind the facade of a drunkard. Those desperate fathers sweating it out in dingy offices striving to make both ends meet while their uncaring, modern kids beat it up at the disco or at wild parties. The fathers who send their sons abroad for higher education and all they usually get is a letter a few years later saying, "Pop, I am married to a beautiful blonde and see no reason to return back home." The old men in homes for the aged, disowned by their own kith and kin.

They are suffering, too, in much the same way as widows, unwed mothers, spinsters, disowned women and so on. But being men, I suppose they have no right to claim even a fraction of that attention bestowed upon women so generously by a woman's magazine.

Jyoti Lajmi, Bombay

It is often said man comes into this world to suffer — and, of course, this includes women, as well. However, we are not so sure that men suffer as much by being widowers or jilted lovers or jobless youths or sweating fathers faced with the prospect of a blonde daughter-in-law. Yes, men suffer in other ways — like with imagined or unimagined impotency — and then we do bestow kind and affectionate attention on their suffering. . .

3rd prize

PSST! ARE YOU LISTENING?

Is listening becoming a lost art? At parties, music is switched on, but no one bothers to listen. In fact, people hear, but don't really listen to what others are saying. Everyone is too busy being witty or clever, or thinking about making an impression. What is even worse, is that listening seems to be going out of fashion even inside the home. Perhaps this is the chief cause of the communication breakdown between husbands and wives, parents and children, teachers and students. One reason why we don't listen to other people could perhaps be that we have lost the habit of listening to ourselves — our innermost thoughts, our deepest feelings, because we are afraid to be alone with ourselves. We choke our solitude with continuous chatter, raucous music and superficial companionship, and when the noise stops, "there is no inner music to take its place." Is it any wonder, therefore, that having lost touch with ourselves, we are out of touch and tune with others?

Indu K. Mallah, Tamil Nadu

With all the etiquette columns emphasising the virtues of "a good listener", we are surprised more people don't try and listen more. But, it's a mad, mad world and things are rushing by. The roar is so deafening, who can really listen?

MIND POWER

Want to remain young perenially? Concentrate on that part of you which is still young and growing — your mind. Keep your mind awake and active and you'll stay young all over. While different parts of the body grow old at different rates (statistics say, the eyes begin to age at ten; hearing lessens around twenty, and by thirty your muscular strength, reaction time and reproductive powers have all crossed their peak) the mind is still young and growing at fifty, your brain doesn't reach its zenith until ten years after that. And from sixty on, mental efficiency declines very slowly to the age of eighty. So, let's salute our mind-power — the only youth elixir guaranteed to work.

Mrs. Irene Rasquinha, Bombay

Yes, a wonderful thing, the human mind. Why people do not cultivate it lovingly and enough, is a mystery. But, then, the trappings of looks, muscle and curves are so alluring. . .

MORE CASH, NOW

We have now increased the prize money for the three Best Letters to Rs. 25, Rs. 15 and Rs. 10.

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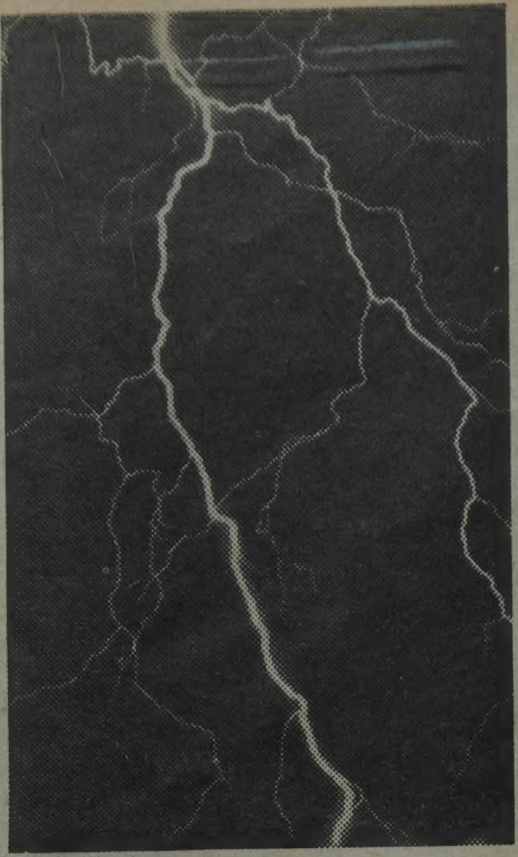
ELECTRIQUE



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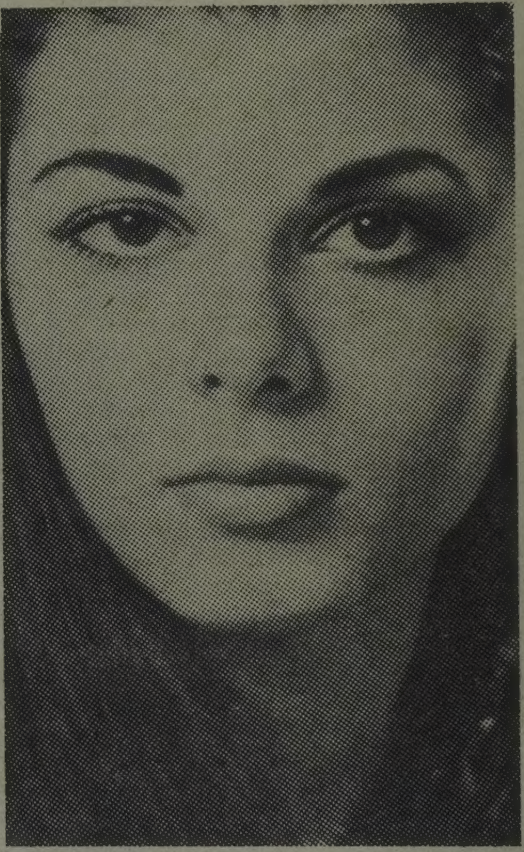

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JEELANI BANO:
THE URDU SHORT STORY WRITER

She doesn't parade her feminity as an apology or as a trump card. She tries to study people as an adult artiste should.

She wrote her first story when she was about ten years old, and she has been writing ever since. Today she is one of the very best short story writers in Andhra Pradesh. Jeelani Bano was born in Badayun. Her mother was a poetess in Persian, and her grandfather was the well known scholar and writer, Mohamed Hasan Asar. Her late father was Allama Hayrat Badayuni, a poet and a very well-known and loved figure of Hyderabad.

As a child she was fond of reading and staging plays and, unlike other children of her age, would creep away to write. After her schooling in Hyderabad, she did her B.A. with Economics and Sociology, and then her M.A. from Delhi University in Urdu Literature.

"I prefer modern writers," she says and she herself is a "modern" or progressive writer in the sense that she does not dish out traditional love stories, but writes on unusual themes with shrewd observation and psychological approach. She has specialised in short stories.

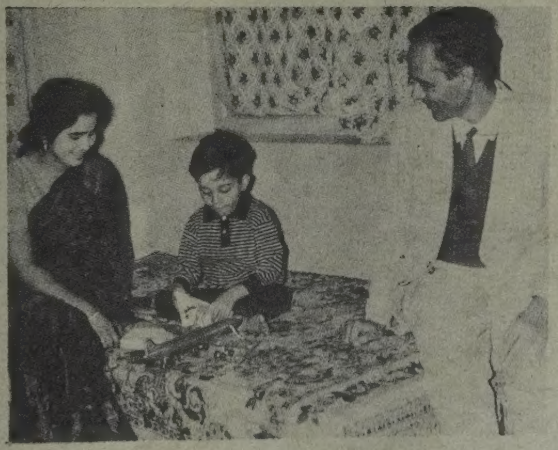
In the words of one critic, "She is neither a pitiable female apologising for her womanly attitude, nor a dare-devil gate-crasher like Ismat Chughtai. She is just a writer—no tag of sex is needed, and that's why she doesn't parade her feminity as an apology or a trump card. She tries to study people like an adult artiste should — she is not just a specialist in middle-class morality, known for sandwiching the choicest idiomatic phrases, but proceeds rather like the English novelist Iris Murdoch."

Her first collection of short stories "Roshni Ke Minar" was published in 1958 from Lahore. "Nirvan" was published from Delhi in 1963 and "Paraya Ghar" is under print. She has written two novelettes, "Jugnu aur Sitare," which was again published from Lahore in 1964, and "Naghme Ka Safar" is under print. "Nirvan" has been prescribed in the Urdu syllabus of one or two universities.

"Paraya Ghar" is the story of a man who has a mental breakdown and after he comes home finds everything changed. His wife and children treat him as a stranger and he feels he is in a "paraya ghar." This story is included in an anthology of Urdu short stories to be published by UNESCO.

Her novel "Aiwan-e-Ghazal" was published in 1976 from Delhi. Based on the crucial period of the 1940s and early 1950s, during the time when the feudal society was disintegrating, its original title was "Ahd-e-Sitam" (The Age of Suppression). Its original title was disallowed during the Emergency by the censors, and several passages describing Hindu-Muslim relationships were deleted.

"Aiwan-e-Ghazal" has been voted the best novel of the year. It is laid in Hyderabad and describes the value transformation brought about by the Telangana movement. Usually there is a certain loyalty to the past and a sort of glorification of feudal times in such novels, but Jeelani Bano's novel betrays no such feelings. The changes are depicted through the development of two characters — Kranti and Ghazal, two women. Ghazal is not the lyric poem but the name of a woman here.



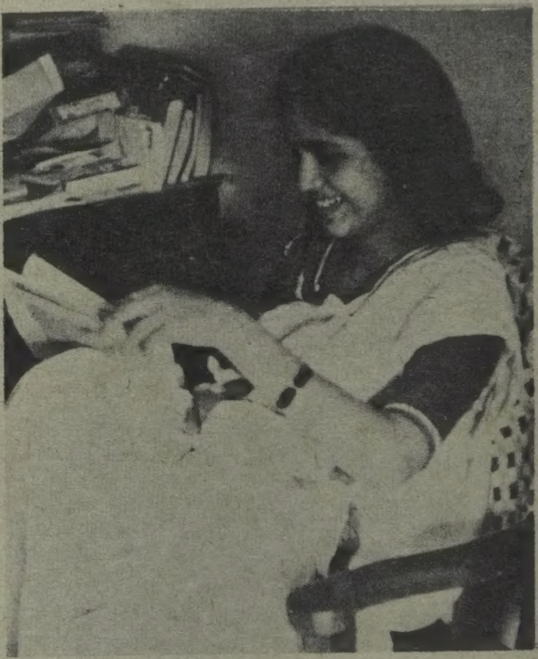
Usually Urdu novels use the language spoken in Delhi or Bombay and this deprives them of their local flavour. Jeelani Bano brings in all the local dialects, mannerisms, etc. and this provides a refreshingly different kind of writing. "My own favourite work of course," she says, "is 'Aiwan-e-Ghazal.' It took me ten years to write. I met lots of people — Raj Bahadur Gour, Makhdoom Mohiuddin, Congress party people, nawabs, jagirdars, and I taped our conversations. I did a lot of research in the archives." The result of course has been splendid and well worth the effort.

Jeelani Bano was married in 1959. Her husband, Dr. Anwar Moazzam, is a well known poet and dramatist himself. He is Head of the Department of Islamic Studies of Osmania University.

Some of Jeelani Bano's stories have been selected by the Andhra Pradesh Sahitya Akademi for being translated and published in Telugu. Several of her stories have been translated into various Indian languages. She has also written stories for children and the collection is called "Jeeti Jaagti Kahaaniyan".

She also writes light articles and satire. Her short plays are broadcast fairly frequently from AIR, Hyderabad, Delhi and Kashmir — "Dasht-e-Wafaa", "Dil ki Aawaz", "Autograph", to mention a few.

When she went to Pakistan a few years ago, the Urdu writers and critics raved about her writings. At the Writers Club meeting, it was debated whether she was a Badayuni or a Hyderabadi. Both groups claimed she belonged to them. She enchanted them all. As one journalist put it, "She was nicely dressed that evening and was blushing. She spoke on her art. It looked like eavesdropping, but when the tigress in the sari roared in a vehement style, the word got around that she was Jeelani and no one else. It was a you-know-nothing type of roar. The Urdu critics were seen pocketing their pride."



Jeelani Bano at home indulging in her favourite pastimes: writing and reading and (left) with her husband, Dr. Anwar Moazzam, and their little son.

Bilkiz Alladin

Read Dr. Singhvi's informative article on Diet and Calories in our next issue, September 17th. This includes a special high calorie diet for the undernourished, a low calorie diet for the obese and a balanced diet for just one rupee a meal.

And details about calories and the caloric values of food eaten everyday — calculate calories without consulting your doc!

THE INDIAN WOMAN AND

SEXUAL HYPOCRISY:

SECOND CLASS CITIZEN EVEN IN BED?

Indra Gidwani

For the last two centuries at least, sexual hypocrisy has reigned supreme in this country. Woman has suffered at the hands of the sex-suppressed and sex-starved Indian male. Years of repression have given her lop-sided attitudes to sex.

With Western psychology coming to the conclusion that the basic human disease is somehow related to sex and that the basic insanity is sex-oriented, our attitudes to sex are also changing gradually. It is high time we took sex naturally, as it was done in ancient India. Those were the days when sex was considered divine.

In Khajuraho, in Puri, in Konarak, every temple has "Mithun" (coitus) sculpture. On the outer walls of the Khajuraho temples every conceivable type of sexual act is depicted in stone.

Everywhere man's virility and sexual prowess were applauded. There was no notion of obscenity as we understand the term today. The genitals of both males and females were not considered indecent. Phallic worship was a real and powerful force. Sex played a great part in the evolution of religion.

In India today, the highest worship is accorded to the Lingam (phallus). In Banaras alone 10,000 of these are set up, not counting the hundreds of thousands offered by dealers at every price in the most diverse varieties and materials. We have all seen the Shiva linga. It is a phallic symbol — Shiva's sex organ (a Hindu religious symbol). But it is not alone; it is based in his consort Devi's vagina. The Hindus of the olden days were very daring. Now when you see a Shivalinga, you never remember that it is a phallic symbol.

Once the sexual act was recognised to be connected with the production of life, it was naturally assumed that any exhibition of sexual indulgence would propitiate reproduction. The two parts of one thing: the pleasurable nature of the sex act and its preliminaries, and the results of coitus in the way of productivity, went hand in hand and the one was thought to have a direct bearing on the other.

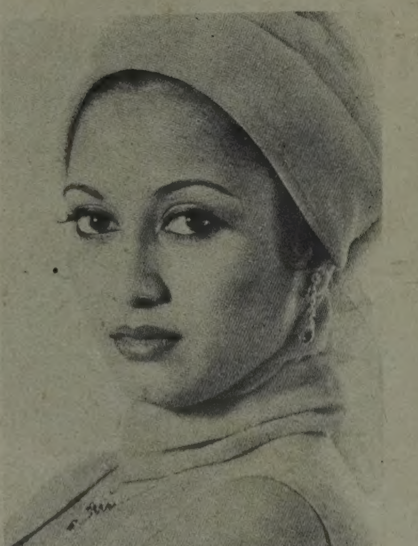
Every exhibition of sexual appetite or passion was calculated to promote fertility. Thus at religious festivals and fertility rites, and on other specific occasions, every form of restraint was thrown aside, the celebrations usually ending in orgies of debauchery, licentiousness and promiscuity.

Virginity in those days was not a valuable asset. Religious defloration was customary in Southern Deccan during the 16th century. It was here that the Portuguese man, Duarte Barbosa, first saw ten-year-old girls artificially deflowered by means of the Lingam. The service of defloration, strange as it may appear to modern European and American ideas, was welcomed by the woman's husband with gratitude and thankfulness. In very many instances, the husband refused to deflower his own wife. In certain primitive races this view still holds.

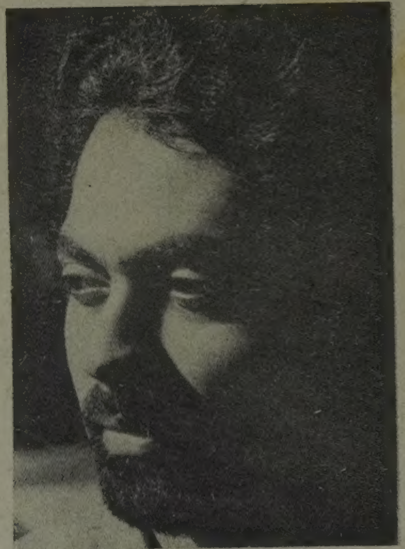
Julius Rosenbaum, in his book "The Plague of Lust", written at the beginning of the present century says, "To this day the bridegroom in Goa gives thanks to the Priapus (Lingam) that has loosed his bride's virgin-zone, with marks of the deepest adoration and gratitude for having performed this honourable service and so relieved him of a heavy task."

There were cogent reasons for the lack of virtue attached to virginity among primitive races. First and foremost was the widespread belief that the flow of blood accompanying the rupturing of the hymen was harmful to the bridegroom. No clear distinction existed between this virginal haemorrhage and the menstrual discharge, with the result that the taboo associated with the one was inevitably associated with the other.

"Holy men," such as priests, kings and chiefs, were credited with the power to deflower a virgin with impunity; and there seems to be room for a suspicion that, in a considerable number of cases, the licentious clergy and aristocracy took advantage of the credulity of the people in the furtherance of their sexual pleasures.



Joan Paes



Gautam S. G. Vohra

Radha Saluja

The British came to India and brought with them their Christian morality. Sex was taboo. According to Indian philosophy, sex was an integral part of life. Even the Indian Gods are created through sex. Brahma, the creator of the Universe, created his daughter and had sexual intercourse with her. To the Indian who worshipped sex and who looked to the Khajuraho sculptures and the Kamasutra for guidance, the Christian concept of sex created a great imbalance in his way of life.

His sexual thinking was as a result, completely distorted. While the sex-obsessed males could find an outlet in brothels, the woman was denied any opportunities for sexual gratification. Thus was created the double standard, that sex was somehow designed for man's pleasure and not for woman's.

Gradually there emerged a concept of o scenity which in general terms and subje to certain specified licensed exceptio looked upon any form of sexual expressi as obscene.

With the new ideas of sexual permissiv ness permeating into the big cities of Ind from the West, the morals and mores of t Westernised women in India seem to changing. Sex outside marriage is being dulged in if not accepted. For the jet-s high society women, particularly the ma ried and the divorced, promiscuity has b come fashionable. They have group sex, a orgies. This is, however, a microscopic mi rity, not even one per cent of the populati

There's also a great change in the young generation. They have been influenced the sexual revolution in the West, and a taking advantage of the freedom provided the contraceptive revolution. There's certa ly more sexual activity these days on colle campuses and in large cities, and there's nearly the amount or magnitude of gu there used to be about sex.

The majority of Indian women, howe still play the game according to the ru laid down by our hypocritical society. T still feel it's wrong to have sex outside m riage. If they do have a sex relationship on the sly. They want to have steady r tionships, which lead into marriage. Gett married is still a mark of prestige, perso satisfaction and accomplishment for alm all women. Afraid of society and of be left on the shelf, very few single Indian men admit that they have discovered potentialities of sex as a pleasurable rec tion, a part-time delight. You rarely see new breed of woman who's a good deal m interested in exploring the fresh possibili of her own world than in pinning some ma feet to a marital carpet. There are, howe a few married, single or divorced Ind women in big cities who are deviating f the beaten path of sexuality. In Bom here are a number of couples who are penly living together.

Even some married women no longer feel t's the prerogative of the male to sleep round. They have shed their inhibitions.

Orthodox affluent women who don't have he opportunities to mix freely in society find ther outlets for sex gratification. Near C.P. ank in Bombay, there's a mandir which is atronised by a number of wealthy middle-ged women from the business community. hey offer their dakshinas at the feet of their Swamis," and at the same time find an out-et for their sexual frustrations. There are ven rooms in the temple, it is alleged, avai-able for private purposes.

For the orthodox woman who does not ancy a Sadhu, there are two gigolo joints. ne of these is at Bhuleshwar, it is run by n elderly gentleman with the help of a wo-nan. The other is at Walkeshwar, near the abulnath Temple. It is run by a middle-ged woman, with the help of a 30-year-old nan kept by her.

These joints have been in existence for the st 10 to 15 years. They have about a dozen oys each, between the ages of 18 and 25. roper introductions from regular clients re needed to enter these establishments, hich come alive in the morning. That's the me when these women can get out of their omes, on the pretext of visiting the temple. single session costs them about Rs. 75. For erversions they have to pay a little more. 's all very hush hush.

Male chauvinism has conditioned the In-an woman's attitude to sex. All these ang-ups about sex have developed because e has not learned to think for herself; she s been an appendage of man through the ears. She has been taught that a dependent

Madhusudan Kumar

e is the only proper way for a woman to e. And a natural result of that situation resentment and anger. A woman resents person she's dependent upon and she's gry with him, but it's not safe to be angry h someone she needs, so the anger is ned inward. This leads to difficulties with ual response, depression and other emo-nal problems.

I could never have sex before marriage. would give me a guilt complex," says ng film star Radha Saluja, who has acted 24 films in Hindi, Bengali, Punjabi, Tamil, layalam and Kannada, and whose rape ne in "Do Raha" shot her into prominence.

ike many urban Indian girls, Radha, ugh she claims to be liberated still cheri- the traditional values of marriage and lity. "The way I have been brought up, ill believe in the concept of physical rela-ship with one man, and he should be the I marry. If I fall in love, it will be once and forever. Men talk very loosely about girls they have gone to bed with and I would hate to be talked about."

She thinks today's thinking woman is a very confused person. She's given a Western education and outlook and also sees the world she's caged in. "We are neither here nor there. The woman who's never moved out, never met any man and marries the man selected for her is happy. Whereas I would feel I have fallen if I had sex with a man I liked but was not married to. If another girl did it, I would think it's right."

About the girl who is brazen, she says men spread the word around that she's fun and treat her like a call girl or a prostitute. "We still have this hypocrisy and society can really bug you. I was engaged to a guy for a year and even after I knew he was the wrong man, I was willing to sacrifice my happiness instead of breaking the engagement for fear of what society would say," Radha said.

Sexual hypocrisy, argues the author, is alien to India, a country where sex was once considered divine. But now that it is here, she says, it is detrimental to women.

Most girls in the film line, she says, would do anything to make it to the top. The new comers do a lot of sleeping around with the financiers, producers and directors. Because of them, girls with talent find it difficult to get a break. "Why make an actress a prostitute to prove she's an actress? It's dirty and obscene. I wouldn't do all this to get to the top. Maybe this is one of the hitches in my career. I haven't been able to get big producers. I worked with certain people who had tremendous reputations. They thought I would meet them half-way. Since I didn't oblige, they never made another film with me. I am glad I've reached the position I have without going through the gutter," asserted Radha.

Megha Patil, an architect and an industrialist, is a hep young divorcee, financially independent, and living on her own.

She says: "My sexual feelings are as important to me as those of men are to them. I would like a man to accept me for what I am and not what he expects me to be. Very few girls accept what they are — normal, healthy beings like me with an equal right to enjoy sex. An Indian woman is worried about whether the man she's dating will accept her if she has no inhibitions. She's playing up to man's expectations of her. As a result, she appears repressed and there's no sexual gratification."

Indian women are sexually frustrated because according to Megha, "to an Indian male, his orgasm is what counts, not the woman's. There's no foreplay, he's in such a hurry to get it over with. Instant coffee is good but not instant sex."

Megha, who has had her share of unhappines in marriage, says, "Any marriage will be wrecked if a man is only interested in his physical needs without any emotional involvement. In an Indian male's sexual behaviour there's total lack of feeling. This male chauvinist makes you feel you are only a sex object and by and large he doesn't respect a woman in bed. He's a very selfish animal and takes pride in making a woman pregnant and talking about his virility. It's more satisfying to have sex with someone who treats you on an equal level. What we need is equality of the sexes in bed."

Another grouse of Megha's is that an Indian male mistakes sexual liberation for promiscuity and he thinks every emancipated girl is an easy bait. "No wonder most Indian women pretend to be what they are not."

Glamour girl Joan Paes, a popular model and Assistant Manager (Guest Relations) of Oberoi-Sheraton Hotel, has a "conventional and conservative attitude to sex.

"You can be in love and just hold hands. Physical relationship is not the ultimate. I would enter into a relationship with a man only with the idea of marriage. I would like to have a ring at the end. No fooling around for me," says Joan. She ascribes her defensive attitude to the fact that she was thrown into the midst of wolves after coming from a small town like Mangalore.

"I wouldn't dream of taking a guy home or going to his apartment. Sex outside marriage is not wrong, but it's not for me. I feel something you haven't tasted is more long-lasting. Five years ago, when I first fell in love at the age of 20, I nearly hit the roof just holding hands with my first boyfriend. We were never left on our own. My parents were always around," she elaborated.

In her type of job, Joan meets a lot of hotel clients and has to be friendly with them. "They try to date us all the time but we don't like to encourage them. Being in the glamour line, we are an open target for gossip. I don't even have time to look for a steady. Most of the time I'm working and even if I meet an interesting hotel client, he's here only for a few days. So you can't meet him and have stars in your eyes." Every girl, she says, looks for a man to settle down with.

Lata Guha, a Sales Executive in American Express, is a divorcee in her late 30s. She feels all Indian husbands have double standards. They want to eat their cake and have it too. Indian women are trying to catch up. "If Indian men can play around why not women?" she queries.

Virginity, according to her, is outmoded. "Among the younger generation men have realised that if they have slept around, the girl must have also done it. In high society in Bombay, affairs between married men and married women have been accepted. A lot of adultery is going on. Nobody has time to bother about other people's morals. Personally I feel people shouldn't sleep around for purely physical needs. Sex is beautiful only if you are emotionally involved with a man, but it's not the be-all and end-all of life."

As an independent divorcee, her problem is that a lot of men think she will be easy prey. "I tell them I would be an emotional burden. This puts them off because Indian married men only want physical relationships," she says.

Lata says promiscuity is very much in vogue. "Indian married women are doing more playing around than even single or divorced women. Even girls who are apparently happily married seek pleasure outside. After a few years of married life and a couple of children, they feel nice when another man pays them attention. Some women do it for financial reasons also. Even if they have money they want more."

Like other women, she feels the Indian man is very selfish. "He goes to bed with a woman only for his own pleasure. The Indian woman

I want to look young-n-beautiful for him forever and ever...

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Make-up base,
Cream for prevention
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ESP E.S. Patanwala
BOMBAY

E INDIAN WOMAN AND XUAL HYPOCRISY: COND CLASS CITIZEN EVEN IN BED?

uld also learn to be selfish. She should re- e to have sex when she's not in the mood when she is tired," says this woman of e world.

Premila, whose husband is out at sea for nths on end, feels very lonely but still will t go out with another man. She thinks it's wrong. "My husband would throw me t if he found out I was unfaithful to him. sides, how will I be able to face society?"

How does she know that her husband esn't have a girl at every port? Helplessly, e replied, "You know men have double ndards. That is their privilege."

How do Indian men react to these at- udes of women?

Gautam S. G. Vohra, Assistant Editor, mes of India, like other public school boys his generation, has mixed freely with girls ght from college days. Knowledgeably he ys, "It's wrong to think that men alone e trying to have fun. Women also want have fun, but they are more hypocritical d play their cards smartly. If they like a y over a period of time, they are willing go to bed but they would like to think it will d up in marriage. Boys in college normally e not in a position to make a firm com- itment; they only know they want to go bed."

Taking up cudgels for Indian men, he ys, "It's a myth that all men are just out r fun. Normal thinking individuals my generation, who have had plenty of portunities, don't go out of their way to go bed with a woman. I go out to relax and ve a pleasant evening. Nobody I know has x on his mind. This is not at all their pri- ity. Sex has to happen."

According to Gautam, girls in bigger cities e no longer repressed, they have many out- ts, and virginity is no longer an obsession ith them. "But we still are not so casu- about sex. It involves a lot of pain," he inted out.

To the charge that men are selfish, Gau- m's rejoinder is: "More and more young en are getting conscious of a woman's plea- re and are trying to get rid of the chauvi- stic attitude ingrained in them. They have alised that they will derive greater joy if e woman also enjoys the act. To say that woman's orgasm doesn't count for an In- an man in not quite correct. There are me real physiological differences between en and women, especially concerning gasm. A man has an orgasm and ejacu- tes with relative ease, while for a wo- an an orgasm is more difficult. She's more mplex in her sexual needs and responses. so, a woman is often content without an gasm, while a man is not. So why worry out her orgasm?"

Would he marry a girl who's been around th many men?

"Either in a relationship or marriage, a rl's past would matter to some extent, but I liked her tremendously, it would not be dominant consideration. One or two affairs ior to marriage are normal. If a girl hasn't d them, she should be examined for fri- lity. If I get married I wouldn't be inter- ted in sleeping around with other women. arriage is for keeps," said Gautam with ality.

Madhusudan Kumar, an artist, producer the art film "Kadambari," and a dedicat- tabla and sitar player, is a bachelor in his rly thirties. He's no male chauvinist.

Criticising his sex for exploit- situations and emotions, Madhu- dan says, "Most women tend to fall for the wrong type of men. They tend to get psychic and can't get away from their emotions. Men can fall in and out of love very easily. Women can't forget easily. They fall easy victims to clever men who exploit them."

He adds: "Men still think of women as sex objects. Very few men in India are free in their thinking. They like modern women but they would like to have them outside, not in their homes. What they do with outside women, they wouldn't do with their wives. The average Indian man is frustrated because he thinks his wife is just a wife, that is why he doesn't get total physical and emotional satisfaction. He does not want his wife to have the impression that he's impotent, at the same time he does not want to cross the limit. Both are uptight. The woman is just his wife. She represents a tradition. He has his sex outside and develops a guilt complex."

On the sex attitudes of Indian women, he says: "Very few girls I date want to have a physical relationship. They act very difficult, are not open and are always secretive. It takes a long time to know an Indian girl. Most of the girls, even if they like some man, prefer to go in for arranged marriages."

Subhash Kharkar, a handsome young executive, has a problem dating girls. "They immediately want to pin you down to marriage. If you make it clear to them that you have no intentions of marriage, they are reluctant to come out with you. A lot of men cheat and women fall for that kind of thing, but I wouldn't like to do that. As a result, there are very few opportunities to date decent girls," he sighs.

Most men, he says, want to have fun. "If a girl just shows a little interest, they immediately want to take advantage of her with a lot of promises. Girls don't think it's wrong to have sex but they are afraid of the future implications. It's not morality that bugs them but our Victorian society."

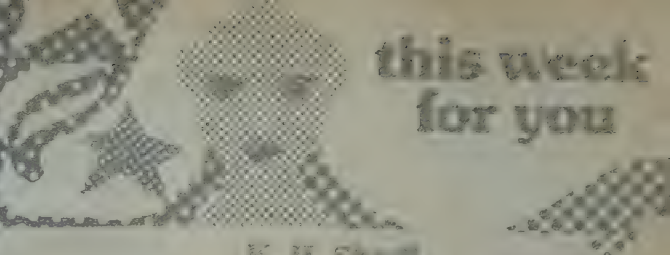
Narendra Maini, a senior Accounts Supervisor in National Advertising Services says: "It's not the freedom of the girl but the narrow-mindedness of the male that is coming in the way of sexual happiness. Men have to be liberated. The real sexual education does not exist. It's the urge of sex, not the urge of love. In small towns, even freedom among boys is not taken well. In some cities in the North, people weren't even aware that a woman has to be kissed on the mouth."

Vinod Mehta, editor of Debonair, had his first introduction to sex through a prostitute. "In Lucknow, where I grew up, if you held hands with a girl it caused a major scandal. There was no question of sleeping around," he recounts.

On male chauvinism, Vinod agreed: "Sex is considered an ejaculation process by Indian men. They don't consider women to be part of the sexual act. Women are not supposed to enjoy sex. Most Indian women are sexually repressed. In most cases even after being married for 30 years, they have never had an orgasm. Women must fight back. Once they have belief in their capacity and act up to it, double standards in sex will even out." On virginity, Vinod says, "It's very important to a female because a male makes an issue out of it. His ego will be hurt if someone else has deflowered his wife."

He feels the Indian male has no ideas of foreplay. He quickly gets on with the act, missing out on the finer points. "A lot of Indian men are not sexually educated. Sex is just an anti-climax."

Sexual hypocrisies and double standards will be with us for quite some time. So long as our attitudes don't change, the sexual revolution is not going to come to this land of Khajuraho!

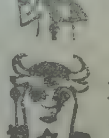


this week for you

K. H. [illegible]

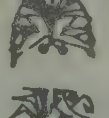
10th Sept. to 16th Sept.

ARIES (March 21 — April 19) Romantic meetings. You have initiative and good luck in sports and speculative gains.
Favourable days: 10-11

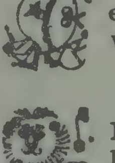


TAURUS (April 20 — May 21) Reject tempting offers of partnership business. Put cash safely and do not trust servants nor engage new ones.
Favourable days: 12-14

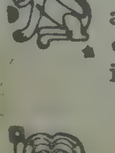
GEMINI (May 22—June 21) Combined clear vision, judgment and action favours your wealth. Business proposals get accepted.
Favourable days: 14-15



CANCER (June 22—July 22) Health and employment favoured. Tenacity and hard work rewarded by promotion in status.
Favourable days: 13-16

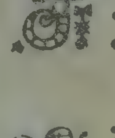


LEO (July 23 — Aug. 23) Mixed aspects show long term benefits and realization of your dreams. Present position remains in suspense with streak of optimism despite Saturn's testing time in operation.
Favourable days: 14-15

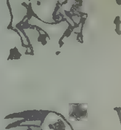


VIRGO (Aug. 24 — Sept. 22) Your material affairs adequately prosperous. Social interests provide emotional satisfaction or spiritual if inclined.
Favourable days: 12-13

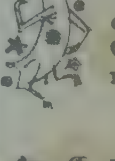
LIBRA (Sept. 23 — Oct. 22) Enchanting ruler Venus in social house proves inspiring. Environments impel to reveal your hidden potentialities. Go all out for securing objectives of heart and head.
Favourable days: 14-15.



SCORPIO (Oct. 23 — Nov. 22) Plan future with strategy on sound basis. Forget past. New contacts and liquidation of old connections prove good.
Favourable days: 12-14



SAGITTARIUS (Nov. 23-Dec. 21) Gifted artists get suitable assignments. People connected in world of art make original contribution.
Favourable days: 10-11



CAPRICORN (Dec. 22-Jan. 19) Whatever your profession, the chances of material help and emotional rapport get enhanced. Career or business interests flourish.
Favourable days: 12-13

AQUARIUS (Jan. 20 - Feb. 19 Emotions fluctuate. This rel ounds favourably for your cre tive abilities. Self reliance becc mes key note of your altruism.
Favourable days: 14-15

PISCES (Feb. 20 - March 20) The doors of treasure house open. Your compassionate side is stimulated. Ecstasy is felt [illegible] wealth, health [illegible] soul satisfac tion, [illegible]
[illegible]

human interest story

STRUCK BY A FATAL DISEASE

Related by **Mayah Balse** from the story by **Kamala Kumar**

THIS IS THE FIRST IN A NEW SERIES OF HUMAN INTEREST STORIES PORTRAYING THE COURAGE AND FORTITUDE OF PEOPLE WHO SUFFER IN THE FACE OF DIRE CIRCUMSTANCES

When Reena conceived her second baby, her first born son Romi was just a year and a half old. Rakesh, her husband, had no qualms. He felt two children were an ideal family. He had saved up some money during his bachelor days and he intended to make a fine home for Reena and the children. When he courted and married Reena, a young woman who was doing her M.Sc. in Chemistry, he little imagined what life had in store. They were both healthy, normal individuals. Abnormality was furthest from his mind.

When he heard Reena say, "We're going to have another baby," he dropped his briefcase, went across and gave her a hug. Romi, who was feeding himself in his high chair, gurgled something, unable to understand what was happening.

"It'll be a girl," said Rakesh fondly. "I just know it will."

"Will you be happy then?" she asked, looking up into his glowing face.

"Yes, I will," said Rakesh. "Two children. Just a boy and a girl are all I want."

His desire came true and Nivedita was born. When Reena beheld the pink baby with its beautiful eyes, her joy knew no bounds.

"My husband is outside," she told the nurse who had helped bring the baby into the world. "Tell him his dream has come true." Then she closed her eyes. She was exhausted with the hours she had spent in unending pain although the relief of fulfilment was indescribable.

When Rakesh drove her back a week later down the bustling roads of Madras, she leant against the back of the car with the little bundle in her arms. The baby wore a cap to keep the wind out of her ears and her eyes were shut. It was morning. Romi sat on his father's lap, eyeing his mother warily. He wondered who was the intruder, laying claim to his mother's affection. He reached out slowly and touched the baby, looking at his parents with a silent query.

"It's your sister," said Reena fondly. "Will you play with her?"

"She's too small," said Romi. He'd just celebrated his second birthday and he fancied himself a real big boy.

"Well, she'll grow soon," said Rakesh with a laugh. "And then boy, will she knock you down!"

"You mean she'll fight Romi?" asked Reena. "All this violence frightens me. We must teach our children to love each other, not fight."

"Oh yes, but love implies a desire to fight, too. I love you, but don't I fight with you?"

Rakesh reached out and touched her cheek. She had been away for a week and he had missd her.

"Behave yourself," she said with a laugh. "Don't corrupt the young fellow."

But contrary to their expectations Nivedita, as the baby was named, did not grow much in the first few weeks. In fact, she was so tiny that they began to call her Gudiya, which means doll. But Reena felt a pang of fear. One night, she confessed her misgivings to Rakesh.

"I'm worried," she said. "Gudiya seems to be growing too slowly." Rakesh said with a laugh, "That's what all mothers feel about their babies. The children of the others always seem to grow much faster than one's own."

"I didn't feel like this about Romi," she protested. "I have a terrible feeling something is wrong."

"Are there any other symptoms that worry you?" he asked suddenly. He had noticed Reena over the past few weeks. She always seemed to spend an inordinately long time feeding the baby. He had not felt this with Romi. Well, perhaps he was worrying over nothing. Maybe Romi had just been a greedy chap who fed fast, while Gudiya was a sophisticate by birth, who went her unhurried way.

"She seems too weak," said Reena. "She can't drink milk for a few minutes without getting breathless and tired. She sleeps too much. Sometimes she sleeps right through two feeds and I worry myself sick wondering if I should wake her. I mean, babies ought to get hungry every little while. Romi used to howl the house down every three hours, unless he got his feed double quick."

"Romi was a greedy fellow," said Rakesh. "Our Gudiya is a refined lady."

"I wish you wouldn't joke," cried Reena. "I can't sleep at night through sheer worry."

Rakesh looked at her and was surprise to see tears in her eyes. It was the first time in months that he had seen her so distressed And he appreciated the fear gripping he heart and felt contrite.

"Darling," he said, putting his arms aroun her, "dry those tears, I will make an appoint ment with a good paediatrician first thin tomorrow."

Reena wiped her eyes with her pallav an snuggled against him, for the first time sh knew the relief of a burden shared. Ther was somthing else about the baby that ha alarmed her. She hadn't told Rakesh fo fear of upsetting him unduly. Twice whil she bathed the baby, she'd suddenly fainte in her arms. In terror she had wondere whether the water was too hot for her. Bu she had found it was the right temperatur She had drawn out of their medicine ches the thermometer had taken the child's tem perature ever so many times during the day but it was always normal.

The paediatrician was a man called . . . He had listened to the problems of so man over-anxious parents that he was a pastmas ter at the art of setting their fears at res But the moment he examined Gudiya, h knew that something was seriously wron The pulse was low and the baby was severe ly deficient in blood.

"How old is the baby?" he asked Rakes

"Eight months," he replied.

"It isn't growing as it should. Does sh feed o.k.?"

Reena confessed he milk intake was rathe low. Then she burst into tears and confide all the other symptoms. The doctor scribb ed something on a pad and handed it to Ra kesh, then asked his attendent to call in th next patient. Rakesh glanced at the pre scription in his hand and saw that variou tests were recommended — blood, urine, X ray. He was alarmed. He clutched the doc tor by the arm.

"What's wrong, doc?" he cried. "You'v got to tell us."

"It's the routine procedure," the doctor r plied. "The tests help to rule out abnorma y in any sphere. Once we know everying's o.k., we can treat the child for anaeia. It sometimes happens that the mother pesn't have enough iron during her pregancy and the child too lacks it and is weak."

"You mean an iron tonic will set her ght?" asked Rakesh with relief. Reena ood stock still, her eyes glued to the docr's face. Her instinct warned her differntly.

"I can't tell you anything till I see the esults of those tests," he said with a smile. Come back to me as soon as you get all the eports from the pathological laboratory and -ray department."

They went for the tests immediately. When ey drew blood, Gudiya screamed and Reea supressed an involuntary shudder. "God, lease make everything all right," she prayd. They left a urine specimen in the laoratory and went off to the X-ray departent.

"You'll get the reports tomorrow," said the an who had escorted them to the last test. Good day."

"Good day," said Rakesh and they went ome.

They'd left Romi with a neighbour and eena was anxious to get back soon. She ad never left him alone before, except that eek when she went to the hospital for Gudia's birth. He ran to her when they got ack and wrapped himself round her knees.

"Where did you go Mummy? Where?" he ried. She wanted to pick him up and kiss im but Gudiya was in her arms. It was ick. It demanded all her attention. She ushed Romi away gently and bent all her nergy towards satisfying Gudiya's demands. he hadn't fed her for four hours and she as beginning to whimper, straining and asping with the effort. Romi backed away, uick tears stinging his eyes. It was the rst time he was experiencing the pain of reection.

It was a new feeling, totally unexpected. e didn't know he would suffer it again and gain, even when Gudiya grew from a tiny nfant to a restless school going child.

The results of the tests were frightening. udiya had "Thalassemia" or "Coolie's Anaeia".

Rakesh understood at once because he had eard the words before, encountered them medical journals. But Reena stared at the octor. "You mean an iron tonic won't set er right?" she asked.

The man who'd made the pronouncement as touched. It was not often that he had hand out such verdicts.

He bade them sit down, ordered tea and ut it in the best way he could. "Your child ill have to get a blood transfusion, I'm fraid," he said, "if she is to live."

"I don't understand," said Reena. Rakesh eached out and held her hand in consolation. he verdict was a shock to him too, but he ad to protect Reena.

"The child has a disease of the blood. Her d corpuscles are not multiplying. That's hy she's getting weaker and weaker."

"What's it due to? You must know the ause and fight it."

The doctor shook his head sadly. "It happens in one in a million cases," he replied. And no one knows why. Some say it is to faulty biological development known 'Chromosomal anomolies' and 'mutant' nes. Strictly speaking, each normal male and female has 23 pairs of chromosomes, which contain genes responsible for the physical characteristics. In rare cases there is a surplus chromosome. So you have 47 instead of 46 chromosomes. This causes certain abnormalities."

"But we are both quite normal," protested Reena.

"Yes, of course," said the doctor. "But a defective foetus is sometimes fostered by perfectly healthy and normal parents. It is one of nature's idiosyncrasies."

They gave Gudiya her very first blood transfusion and went home to a gloomy future. The sight of Romi did nothing to lighten their grief. Gudiya seemed stronger and more cheerful after the transfusion. She had her feed hungrily and went to sleep. But Reena sat along into the night, crying soundlessly. She saw stretching ahead a nightmare of interminable blood transfusions which would increase in frequency with the passing years, till one fine day when she'd have to have one every other day.

Her sojourn on earth has been made pleasant, thanks to brave parents who bear the tragedy of their ill-fated, trusting child stoically.

She sobbed aloud. That was when she felt Rakesh's strong arm on her shoulders. "Have courage Reena," he said. "We mustn't make the child aware by the slightest word or gesture that she has a fatal disease. During the few years of her sojourn on earth, let us give her everything to make her happy?"

On her first birthday, when Romi asked. "Is she old enough to fight with now?" Reena wanted to cry. There were guests assembled in their hall and she didn't want to break down in front of the little children whose happy faces held such rapture . The single candle on the birthday cake seemed to mock her. "Many happy returns of the day, Gudiya," were the words Rakesh had inscribed on it. The bakery had done a fine job. The children clapped and laughed. But Reena watched her daughter's face anxiously for signs of strain. They told her when she was ready for the next transfusion.

In the beginning they had to take the child for a blood transfusion every seven to eight weeks. As she grew older the interval between each transfusion began to shorten. Gudiya got used to the routine of the trips to hospital. She allowed herself to be led to the bed and she lay down without a whimper. When she reached school going age, she was eager to be off to class with her books like her playmates. Reena wanted to spare her the strain. Gudiya was weak and consequently prone to infection. Reena had her welfare at heart when she kept her at home. But the child began to mope and brood, specially when Romi came full of tales about his school and classmates. He held his sister a trifle in awe. She seemed to him a weak child and he was afraid of hurting her. He somehow sensed she needed more attention than he, but not because she was younger but because she was in some way different.

One day he asked his mother, "Why don't you send Gudiya to school, Mummy? She is so unhappy at home."

Reena looked at her child who seemed to wilt within herself like a shrinking violet. Rakesh had wanted to give her everything that a normal healthy child enjoyed. Why was she torturing her with so many restrictions! That day Reena decided to let her daughter go to school. She didn't want her to feel in any way different from the other children.

The first day she waved her to school, Reena cried. But the child was happy enough. She was four and a half years old and excited at the prospect of the life ahead. But the strain proved too much for Gudiya. In a few months, she began to gasp with the effort. Reena took her out of the school and began to teach her at home.

One day Gudiya asked her, "Mummy, why am I different from the other children?"

Rakesh said quickly, "You're not different darling, you're just the same."

"Then why can't I go to school?"

Rakesh explained how some children studied at home and some stayed in boarding school and some played on the streets because their parents couldn't send them to school.

"You mean you don't have money?" she asked.

There were so many questions they couldn't answer effectively, like the time she came home one day after a blood transfusion and asked. "Mummy, am I going to die?"

"We all have to die one day, Gudiya. Each person who is born has a place reserved for him or her in heaven, where one goes when one dies. I'll die. Daddy will die, Romi will die."

"Mummy don't leave me. Don't leave me ever. I'm afraid."

Thereafter Gudiya turned so possessive about Reena that she never let her out of sight even for a moment.

Today Gudiya is ten years old. Each year that passes exposes Gudiya to more and more outside influences, so that they cannot keep her peculiar malady a secret any longer. One day her childish curiosity will not be contained and Reena and Rakesh will have to tell her what is wrong. Meanwhile, they celebrate Gudiya's birthday with great pomp every year, pander to her every whim, because in their heart, they are afraid that this on may be her very last.

"Many happy returns of the day," the words seem to mock them. But they smile stoically through their tears and laugh, for the sake of a trusting child, whose short sojourn on earth must be made a happy and memorable one.

We would welcome, from our readers and contributors, human interest stories, written in the third person, relating the plight of individuals who have displayed admirable endurance in the face of physical handicaps.

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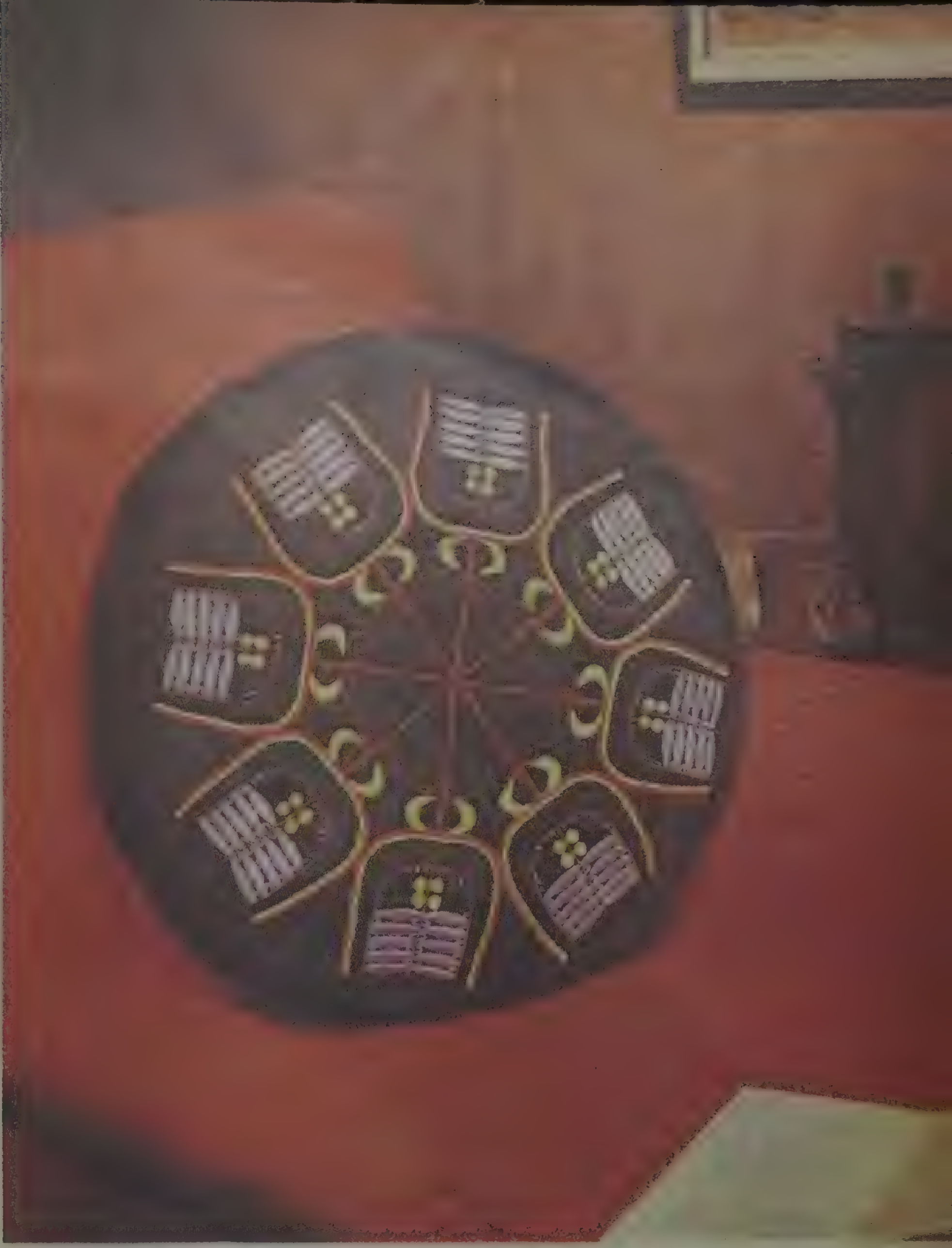
Sunsilk's 'new look' range has a shampoo for every type of hair. Almond for normal hair. Lemon for greasy hair. Amla for dry hair. Egg Protein for dull, lifeless hair. Shikakai for delicate hair

CENTRE OF ATTRACTION

THE UNUSUAL PATTERN IS WORKED IN THICK STRANDS, AGAINST A BLACK BACKGROUND FOR EMPHASIS



MATERIALS REQUIRED

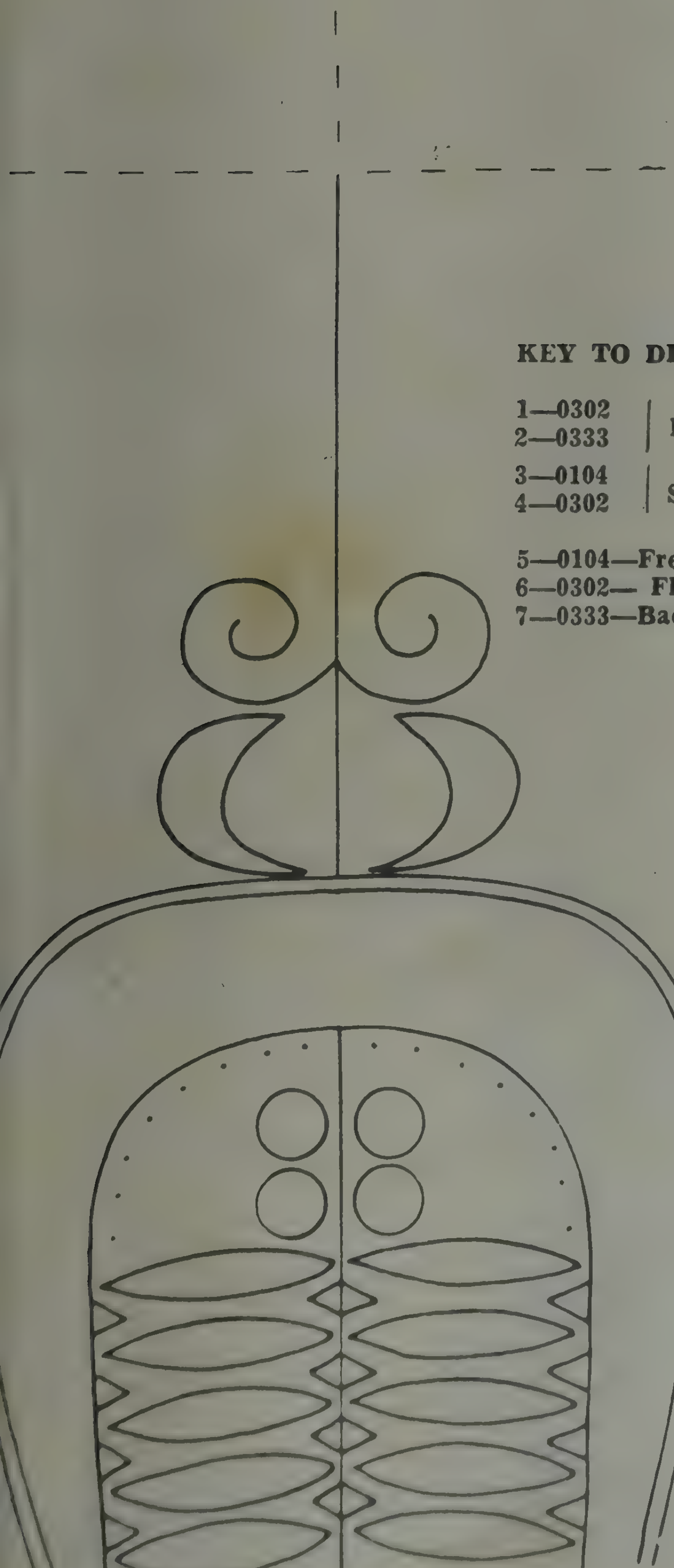
Coats Anchor Stranded Cotton
-a product of Madura Coats:
skeins each Lilac 0104 and
ame 0333; 3 skeins Gorse Yel-
w 0302. Use 6 strands for Dou-
e Knot Stitch and 3 strands for
st of embroidery. 50 cm black
edium weight furnishing fab-
c, 122 cm wide.
Pad to fit.

Milward's crewel needles nos 5 and 7 for 6 and 3 strands respectively.

Cut two pieces from fabric 46 cm square. Fold one piece across the centre both ways and crease lightly, open out, then fold diagonally from corner to corner and crease lightly. These folds act as a guide when placing the design. The drawing gives an eighth of the design, broken lines indicate the centre and should coincide with the folds. Trace the motif as given on to each fold. Follow diagram 1 and number key for the embroidery. All parts similar to numbered parts are worked in the same colour and stitch. Press the embroidery on the wrong side.

To make up, cut two circles 46 cm in diameter. Place back and front pieces right sides together and stitch 1.5 cm from edge, leaving an opening large enough to allow the pad to be easily inserted. Press seams and turn to right side. Insert pad. Turn in seam allowance and slipstitch together.

Diagram 2. Double Knot Stitch. Bring the needle through at A. Take a small stitch across the line at B. Pass the needle downwards under the surface stitch just made, without piercing the fabric, as at C. With the thread under the needle. Pass the needle again under the first stitch at D. Pull the thread through to form a knot. The knots should be spaced evenly and closely to obtain a beaded effect.



KEY TO DIAGRAM

1—0302 2—0333	Double Knot Stitch
3—0104 4—0302	Satin Stitch

5—0104—French Knots
6—0302— Fly Stitch
7—0333—Back Stitch

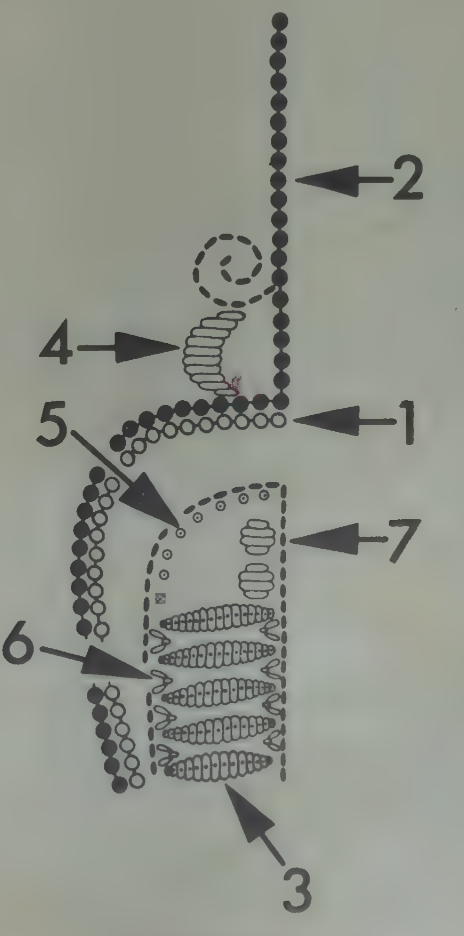


DIAGRAM 1

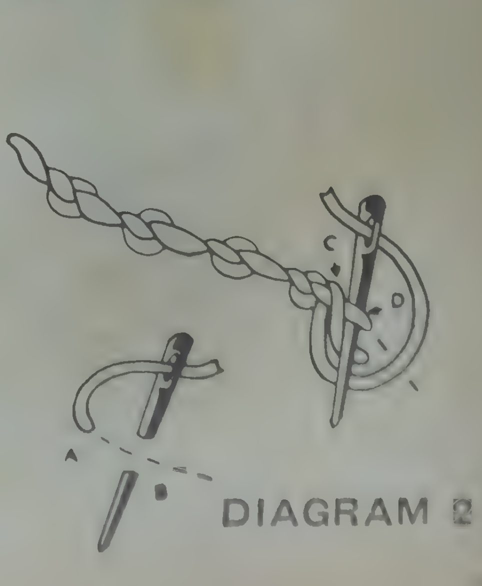


DIAGRAM 2

A CASE FOR CONSUMER CREDIT

Consumer credit, if introduced here, could both raise the living standards of the middle class, and widen the existing economic disparities between people

Dileep M. Wagle

Consumer credit, in the form of hire purchase, mortgages, personal loans from banks and the extensive use of credit cards, has become a way of life in much of the Western world. The easy and plentiful availability of credit has revolutionised consumer spending habits in the affluent countries, with an inevitable impact on the culture and outlook of their societies. The creation of a consumer-oriented culture, based not only on the satisfaction of existing wants but also on the perpetual creation of new wants, can to no small extent be attributed to the credit systems which have, in effect, augmented the purchasing power of large sections of these societies.

Consumer credit has made only limited headway in India so far. In part, this is easily explained by the relatively low levels of industrialisation, urbanisation and incomes in the country. On the other hand, even in relatively affluent and urbanised areas, there is to some extent a prejudice, or an in-built bias, in the minds of a large number of consumers against such credit. This prejudice may stem from a variety of factors: for instance, an association between such credit and consumerism, with its emphasis on materialism and all its social implications; or an association with extravagance — the feeling that to buy on credit is, ultimately, to live beyond one's means; or a feeling that to make use of such credit is to lose some degree of personal freedom (by being bound down to making the repayments on schedule, month after month); or simply an aversion to being in debt, in whatever form.

CREATING ACQUISITIVE VALUES

Prejudice of this kind is understandable. The consumerism of Western societies has, in its extreme form, unpleasant cultural connotations which clash with traditional Indian values. In the consumer-oriented society, advertising plays a very important role. Advertising techniques are used extensively to manipulate unsuspecting and gullible consumers into purchasing a variety of unnecessary goods that, in many cases, they could well do without, and that in some cases they cannot really afford. More important, advertising techniques are based upon the object of creating **dissatisfaction** in the minds of consumers or potential consumers — dissatisfaction with the possessions they already have and the standard of living they already enjoy — so that expenditure decisions gradually come to be based not so much on rationale as on feelings of envy, and the inevitable desire to "keep up with the Joneses." Since the influence of advertising in these countries is all-pervasive, it is not difficult to visualise its overall impact on their culture. Traditional values are bound to be eroded, to be replaced by a new set of values based upon materialism and, at the micro-level, a new set of aspirations based upon intense competition and a desire to accumulate possessions in the manner of status symbols, rather than for their intrinsic worth. Other manifestations of this include, for instance, the creation of a "T.V. culture," since television is a highly effective medium for advertising, with its emphasis on programmes of high mass entertainment but often low cultural value.

BUY NOW, SAVE LATER

However, while such prejudice is understandable, it is in a sense an over-reaction to the negative aspects of Western consumerism. Consumer credit also has its positive aspects, and its application to India could well have many beneficial effects. Indeed, it can be argued that consumer credit has a positive role to play here precisely because Indian consumers enjoy much lower levels of income and standards of living than their Western counterparts.

Consumer credit provides a means of purchasing now and saving later. In itself, it does not necessarily imply extravagant spending habits. There is admittedly some virtue in the principle of saving in order to consume relatively costly or non-essential commodities; however, there is no virtue attached to being forced to postpone consumption of relatively essential items merely because per capita disposable incomes are low.

Consider, for instance, the question of accommodation. In India, especially in the metropolitan cities, housing is scarce and expensive. Even if the stock of housing were to be dramatically increased through massive construction activity, it would be difficult for any but the very rich to purchase their own houses without having to resort to large loans. In practice, even the upper-middle class consumer would be able to afford to purchase accommodation out of his own savings only at the tail-end of his professional career; these savings in effect representing the savings of a lifetime. Until such time as he is able to build up savings of such quantum the only options open to him would be either to take a loan or to rent accommodation (assuming that under existing conditions and tenancy laws rented accommodation is available to him at all).

In Western countries, say Great Britain, the problem is much simpler. A newly-married couple could easily obtain a mortgage-loan through a Building Society. The Society would in effect finance the purchase of the house, retaining the title to the property until the loan is paid off, with appropriate interest charges, in instalments over some stipulated period, often as long as twenty years. No collateral is required for such a loan, for the house itself would be sufficient security (one cannot after all run away with a house). In case of persistent default on the instalments, the Society always has the option of repossessing its property. On the other hand, for the purchaser the repayment does not represent an unduly onerous burden; for, after all, one must have some accommodation to live in, and if one does not purchase a house one must rent one, thereby having to cope with the burden of paying the rent-money regularly and on schedule (indeed it can often work out more expensive to rent property, in the long run, than to buy it on mortgage). Purchasing a house on mortgage is generally considered by far preferable to either renting it or saving up in order to buy it later, especially with property values constantly rising through inflation.

The same argument could be extended to hire-purchase schemes for the consumption of consumer durables. The Indian housewife who wishes to acquire household articles such as a refrigerator or even a pressure cooker may find it necessary to save for a considerable length of time, during which time the price of the item is almost certain to be continuously rising, before finding herself in a position to afford the purchase. Her Western counterpart, whose disposable income and ability to save would in fact be much higher, would be able to acquire such items immediately, by making an initial down-payment and paying the balance (of course with interest) in regular instalments. Such household items as refrigerators, vacuum cleaners and washing machines would not normally be regarded by Western housewives as luxury items but rather as necessities, essential for day-to-day living. In a more restricted sense, the same might hold true in the Indian context. Thus, while a washing machine might be considered an unnecessary luxury in India, a pressure cooker could legitimately be considered a necessity or a semi-necessity for a middle-class urban housewife; and any scheme that would enable her to acquire it now rather than later, without imposing too heavy a strain on her household budget, could not really be considered as encouraging extravagance. Nor need it be considered as encouraging her to live beyond her means. This fear, mentioned earlier, is to some extent irrational. Consumers, who would otherwise not object to hiring, say, a refrigerator, would nevertheless be reluctant to buying the same item on hire-purchase. This is illogical. The ultimate test is whether the consumer can really afford to make the payments on the item purchased on a regular basis, out of his or her normal consumption budget. If the answer is yes, then logic would dictate that it would be preferable to own the item in question after a finite period, rather than to make payments indefinitely without ever possessing it.

LEGAL CONSTRAINTS

In India, consumer credit has not yet taken hold on a significant scale, partly on account of some obvious constraints. Since the basis of consumer credit, as it exists in Western societies, is that it requires no collateral, this assumes the existence of an adequate and efficient legal structure to enable the system to run smoothly. In hire-purchase schemes the implicit assumption is that the seller would be able to repossess the item being sold without undue delay, in case of default in payments. Similarly, in the case of bank credit, which can take the form of credit cards or personal loans, it is presumed that the bank would be able to nstitute legal proceedings without too much delay against cusomers who wilfully abuse the schemes. In India, where civil ases in the courts can take sevral years to resolve, the element f risk of bad debt for the banks r dealers in providing such unecured credit would of course e substantially higher.

Despite these constraints a beinning has been made in some reas. Most large companies have chemes to provide loans to their mployees at nominal rates of nterest for the purchase of conumer items such as a car, teleision set, etc., or for the purhase of residential accommodaion. The LIC provides housing oans to policy-holders, though ne scheme operates under somehat restricted conditions. The cheme operates only in Bombay ity, the policy-holder having to nake a down-payment of 34 per ent, with the LIC providing 66 per ent, to be repaid over 20 years t a current interest rate of 10½ er cent. The flat being purchaed has to be in a newly-consructed building, and the policyolder has to pay the LIC, in adition to the downpayment, a amp duty of Rs. 7,500. The flat nd policy have to be mortgaged the LIC, and a penal rate of terest (1½ per cent) can be vied for late repayments. The C also provides housing loans cooperative societies, under milar conditions.

HE SOCIO-ECONOMIC MPACT

Hire-purchase schemes now ist for such consumer items television sets. For instance, der one scheme, the consumer n make a down-payment of e-third of the value of a T.V. t, and obtain a loan from a nk for the balance (to be reid in 12 instalments at 16½ r cent interest). Under another heme the consumer can, on a costing, say, Rs. 2,600, make a wn-payment of Rs. 1,200 to dealer and pay the balance 12 instalments. The interest e here would, however, be ich higher — around 20 per nt. Similar schemes exist stereo systems, refrigeras, airconditioners, sewing chines and household furnie. In most cases, however, the ler would require assurance the fact that the consumer has fixed income, and would also uire two guarantors. Interest es would also tend to be revely high.

here is already plenty of pe to widen the range and imt of such credit schemes. It d not be necessary for shops banks to seek legal saferds to protect such loans in cases. In many cases, the wledge that the customer has egular and assured income, that he has a good credit ding (in the the case of bank s, if the customer is an acnt-holder at that particular k, it should be easy enough to verify this) should suffice. It will probably become necessary to reduce interest rates in order to popularise such schemes; but, at the same time, as argued earlier, their ultimate success or failure will depend upon the consumers' reactions.

We have so far not considered the economic and socio-economic implications of consumer credit at a macro-level. Some brief comments on these aspects would not be inappropriate, by way of concluding remarks. Consumer credit can be, and has been, criticised for leading to the growth of a consumer-oriented society, and in the case of poor countries like India, measures to encourage the consumption of nonessential consumer durables will merely aggravate the disparities already existing between rich and poor. Conspicuous consumption by the urban affluent could certainly create "demonstration effects" and serve to accentuate the disparities in living standards between them and the weaker sections of society. On the other hand, it may be possible to argue that by stimulating the demand for consumer goods the net effect will be to encourage the growth of industries that are by and large labour-intensive. Consequently, on balance, the effect may be favourable in that there will probably be some addition to the purchasing power of the weaker sections of society through some reduction in the level of under-employment and unemployment.

Such arguments are, at the same time, admittedly simplistic, and a more thorough examination of the problem may be necesary in order to come to any definite conclusion. In any case, the magnitude of the problem is small. There is scope to widen the applicability of such credit to relatively essential items, such as housing, which should generate no adverse social effects and would, on the contrary, generate very beneficial effects. There is little chance of the creation of a consumer-oriented society in India on the proportions of Western countries; this may happen, if at all, only in the long run, and will in any case have to be accompanied by industrialisation on a very significant scale. For the immediate future, the extension of consumer credit, if applied with discretion and made use of intelligently, could be of benefit to a large number of consumers in the country.

Wear something soft fragrant and feminine all over.

MISTY
MISTY JASMINE TALC
MISTY BEAUTY TALC
MISTY ROSE TALC

After a shower,
slip into a cloud of
softness. Misty.
The talc with
fragrance of flowers
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Keeps you
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QUIZ

HEGMAN

1. Who is the only lady governor in the country today?
2. In how many volumes is the British Constitution written?
3. Under what acronym is the Tamil film star Mathrur Gopalan Ramachandran Menon better known?
4. Which book written by a woman helped spark off a civil war?
5. True or false — 1900 is a leap year.
6. Name the famous dancer about whom Satyajit Ray made a documentary.
7. The passer domesticus is a common bird found almost everywhere, what is its more familiar name?
8. Who was the first woman to climb Mount Everest?
9. Which great man was born in Europe, died in Asia and was buried in Africa?
10. Where in the world would you find a religious building made of gold?
11. Which river in the world is named after a nation of female warriors?
12. What is Anthropophagy better known as?
13. What would you expect the figures 33, 45 and 78 to refer to?
14. Which important metal, used for building aeroplanes and even utensils, is obtained from bauxite?
15. What would come next in the series? 1,8,27,64 . . .

ANSWERS —

1. Mrs. Sharada Mukherjee — Governor of Andhra Pradesh.
2. None. It is unwritten.
3. C. M. of Tamil Nadu — M. G. R.
4. Harriet Beecher Stowe's "Uncle Tom's Cabin."
5. False. A century is only a leap year if it is divisible by 400.
6. Balasaraswathi — Dancer Extraordinary. The film was entitled "Bala."
7. The common sparrow.
8. Juneko Tabeii.
9. Alexander the Great.
10. The Golden Temple at Amritsar.
11. The Amazon.
12. Man-eating!
13. The speed of records on a turntable.
14. Aluminium.
15. 125 (cubes of nos.).

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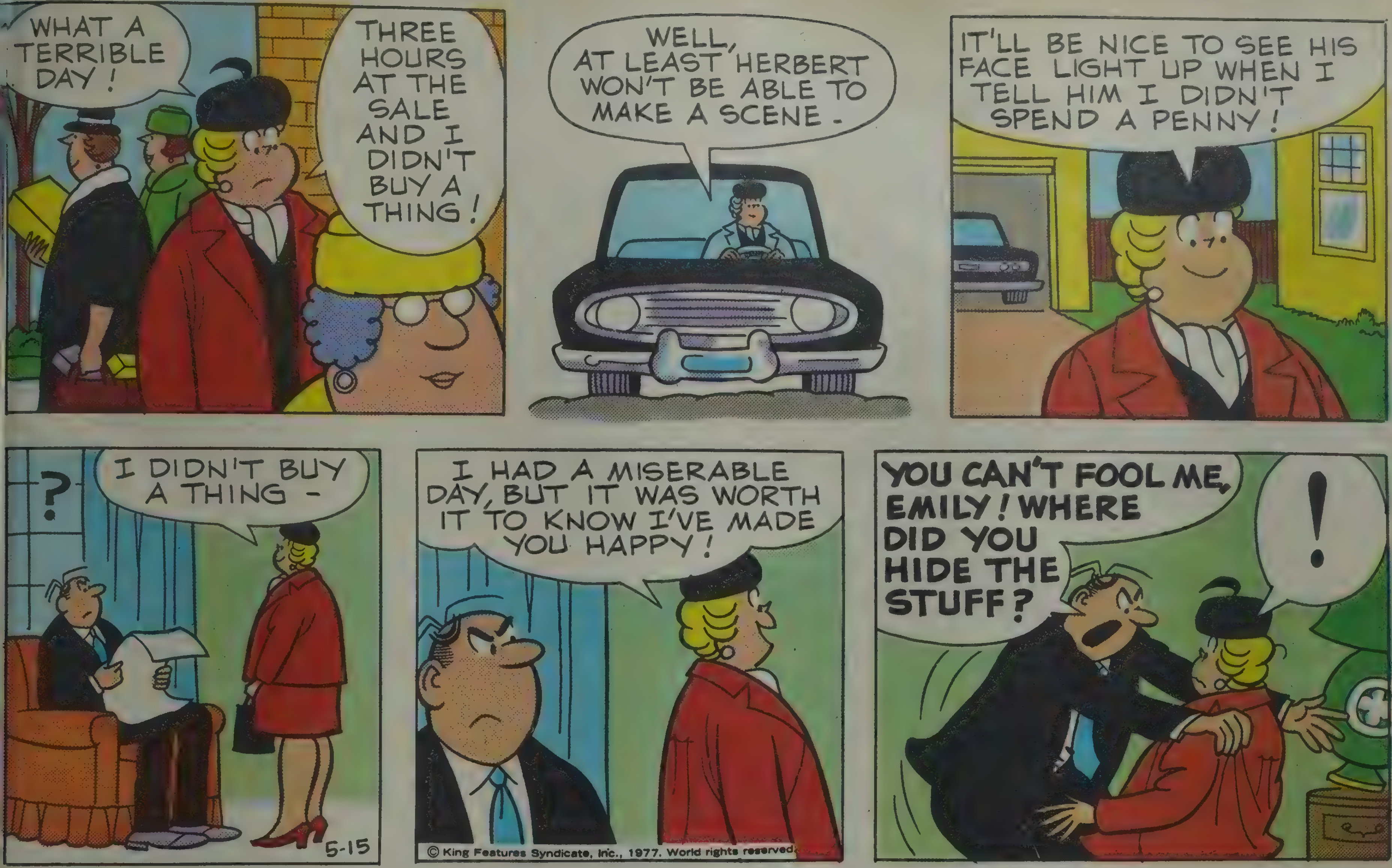
HLLS

THE LITTLE WOMAN

by Don Tobin


WHAT A TERRIBLE DAY!
THREE HOURS AT THE SALE AND I DIDN'T BUY A THING!
WELL, AT LEAST HERBERT WON'T BE ABLE TO MAKE A SCENE -
IT'LL BE NICE TO SEE HIS FACE LIGHT UP WHEN I TELL HIM I DIDN'T SPEND A PENNY!
?
I DIDN'T BUY A THING -
5-15
I HAD A MISERABLE DAY, BUT IT WAS WORTH IT TO KNOW I'VE MADE YOU HAPPY!
YOU CAN'T FOOL ME, EMILY! WHERE DID YOU HIDE THE STUFF?
!

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HAHA world of laughter

He'd had a nasty accident and was carried badly injured into the casualty ward of a big hospital. When he came around the next morning the old man in the next bed said to him, "Did you come here to die?" He replied, "Of course not. I came here yesterdie."

* *

"There was an old woman who lived in a shoe

She didn't have any children — she knew what to do."

* *

If some bright genius only would

Invent a brand new story

For married men who stay out late,

He'd pave his way to glory.

* *

Two bottles of milk were on a doorstep. Said one to the other, "I feel fresh today."

"Don't look at me, mate," replied the second bottle. "I'm sterilized."

* *

As the lady strawberry said to the gentleman strawberry, "If we had only got out of that bed, we wouldn't have ended up in this jam."

* *

A young man took his girl out for a run in his new sports car. After a bit she said: "Be an angel and let me drive." He did. Now they are both angels.

* *

"My new doctor is very thorough," said the show-girl to her friend. "He even makes me strip to read the eyesight chart."

* *

Johnny wrote on the blackboard: "Johnny Smith is the best lover in the school."

The dishy teacher erased the writing, and later on found that Johnny was the culprit. Johnny was detained after school as a punishment. Later on his chums asked him what had happened, and Johnny replied: "I'm not saying anything, only that it pays to advertise."

* *

Robert: "Aren't you ashamed of yourself wearing so little clothing?"

Rosy: "Don't be silly. If I were ashamed of myself, I'd wear more."

* *

A little boy walked up to a pregnant lady and pointing to her stomach said: "What's that lady?"

Lady: "That's my sweet baby. I love him very much."

Little boy: "If you love him so much, why did you have to eat him?"

* *

Wives in their husband's absence oft grow subtler,

And daughters sometimes run off with the butler.

* *

A newly married couple reached an air travel booking counter and the bride asked the clerk in charge: "Is it safe to travel by your company's aeroplane?"

"Of course, it is," he replied. "If it wasn't safe, would we be using the fly-now-pay-later plan?"

* *

A driver is safe when the road is dry and a road is safe when the driver is dry.

* *

Lady Secretary: "Sir, your wife wants to kiss you over the telephone."

Boss (busy): "Take the message and give it to me later."

* *

And have you heard about the man who was having an affair with a mermaid? Everything was fine until his wife smelled something fishy.

* *

There was a young lady of Crewe

Who wanted to catch the two-two.

Said a porter, "Don't worry, Or hurry, or scurry,

It's a minute or two to two-two."

Compiled by George Fernandes

HARI AND SHIVA ARE ONE AND THE SAME

Jyotirlata Girija

PART THREE

THE STORY SO FAR

Meena, the only daughter of Mr. Subbaraman, learned professor of Sanskrit, wants to marry a boy who is of a different sub-caste—a Vaishnavite—and the professor is too orthodox to permit it. Only Swarnam, their cook of three decades, shares her sorrow and in the process invites the wrath of her father at what he feels is a cook's presumption in trying to intervene in the marital affairs of the family. Hurt and humiliated, but still loyal to his master he advises caution to Meena in both her words and deeds, which of course, falls on deaf ears. Meena is sure she can twist Swarnam round her little finger and entices him into aiding and abetting her scheme to frustrate her father.

She convinces him that she is right and sends a letter to Raghavan, her boyfriend, through Swarnam, about the impending marriage planned by her parents.

NOW READ ON. . .

"Let us not speak about it now. We will later on," said Raghavan. Then he sat at his table to write his reply.

Swarnam stood up. "I will go to the temple and come back within a quarter of an hour to take the letter."

Raghavan nodded his head and continued writing.

* * *

Only at 9 o'clock that night could Swarnam hand over Raghavan's letter to Meena. Later, he asked her, "What has he written?"

"Swarnam! You are just like a god to me and I shall tell you what he has written, but, even at the risk of your life you must keep it a secret."

Swarnam began to tremble from head to foot. "I can guess what it is, even without your telling me. But never, never, do such an idiotic thing and subject the family to indelible disgrace. It is only in a film that a girl elopes with her lover and lives happily ever after, not in actual life. . ."

Meena lowered her eyelids unconsciously. But she managed to laugh.

"Swarnam! Please don't imagine such a thing. . . He has only advised me to lodge a complaint to the Police. That is all."

"People will laugh at your father. . ."

"Let them laugh. I don't care a pin for my father who thinks that his false prestige is more important than his only daughter's happiness."

"So? You have decided to go to the extent of lodging a complaint against your own father?"

"What else can I do, Swarnam?"

"My God! The day has come when a daughter sues her own father! Meena! Don't you know that there is a Supreme Being above all human endeavours?"

"I don't deny it, Swarnam, but, do you think that we should not endeavour at all?"

"I can't beat you in argument, Meena. You are not a child. You are 23 years old. . . Whatever you do, do it after going into all the pros and cons. That's all."

The next morning, Subbaraman who came to the kitchen to take his coffee, observing that Swarnam bowed his head down with a guilty look on seeing him, touched his shoulder kindly and said: "Forgive me, Swarnam! You are like a younger brother to me. The words uttered in a fit of temper have no meaning at all. Don't feel hurt!"

Swarnam got up, taken aback, and said: "No, no, Anna! Don't say such things. You have full right to say anything."

"What does Meena say? Does she like the boy who came to see her?"

"I don't know, Anna. But I think she doesn't like him, though I haven't asked her. . ."

"She will be all right after marriage. Modern girls think too much of themselves, if they are slightly educated!" Uttering these words with vehemence, Subbaraman left the kitchen. Swarnam stood there puzzled staring at his back. He was filled with fear when he imagined for a moment what Anna would feel if he discovered that he, Swarnam, had been playing postman between Meena and Raghavan.

* * *

Swarnam felt very sad looking at Raghavan's glum face. "It's because we were patient and acted according to your advice that this problem has arisen now! Had Meena given a complaint, the matter would not have taken such a turn. . ."

"Of course. But my Anna's prestige would have gone with the wind. . ."

"As if it is not going to be so now. What is going to happen now will be worse than that. . ."

"What. . ."

"Mr. Swarnam! You must listen to me without getting excited. We shall require your co-operation and help more than before only now!"

"What should I do?"

"What I'm going to ask you to do is not a good piece of job. However, you must do it for our sake. There is no other go. . ."

"Yes? Go on. . ."

"I'm not a bad fellow. I shall look after Meena and her virtue quite well till I marry her publicly. You should trust me in this respect. . . I shall be decent even while looking at her! The job I'm giving you is, of course, a delicate one. . . That is why this prologue!"

"Are you going to kidnap her or what? Ram, Ram! Her marriage is to take place the coming Friday!"

"Mr. Swarnam! What a wrong word to use! I need not kidnap her at all. She herself would be willing to accompany me. Nobody can prevent it. The law is on our side, mind you! I don't know when this dirty habit of marrying a girl against her will is going to end in this country. . . . Poet Bharathi should be born again in each village, I think!"

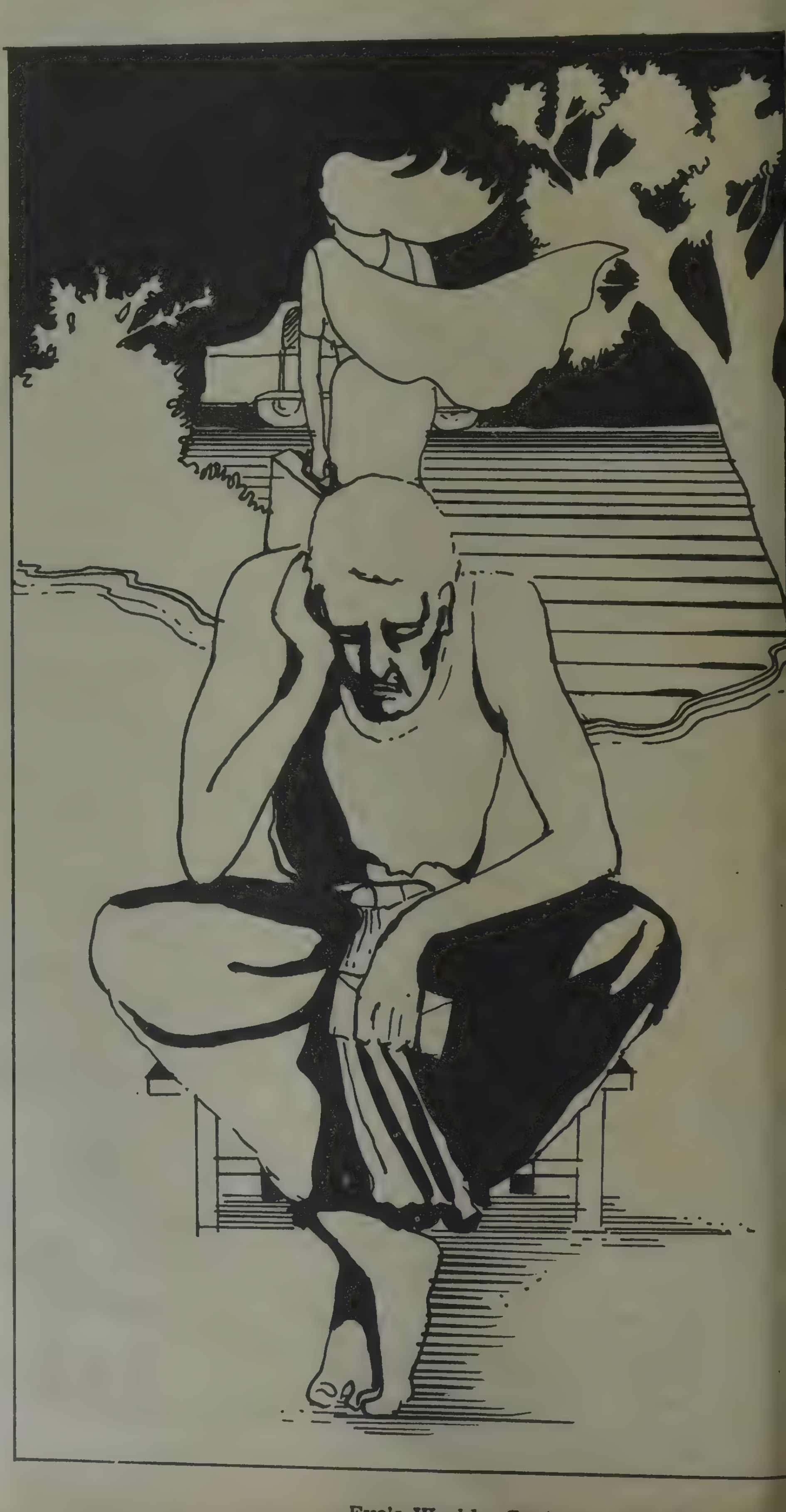
"I don't think Meena will agree."

"She will agree."

"I don't think so."

"Don't utter such ominous words, Mr. Swarnam! I shall give a detailed letter. Show it to her and get her reply too. If she is unable to reply unnoticed by her parents, at least get her oral consent to the proposal I have made, and convey it to me immediately."

"Mr. Raghavan! These are not things that educated people indulge in!"



"Education has nothing to do with this, Mr. Swarnam. People perpetrate even murders for achieving their objective in such matters."

"Shiva, Shiva! Don't say such terrible things! My stomach turns over. . ."

"Don't think of me so badly. I just said it for fun. I'm not a murderer. . ."

"All right. Tell me now. What is your definite plan?"

"I shall come with a car tomorrow at midnight. Meena should be ready to leave with a few necessary articles. I shall take her to Palani. My sister is there. I shall leave Meena with her and come back before daybreak. No one can, therefore, talk about Meena, linking her name with mine. . ."

"Has your sister agreed?"

"Oh yes."

"She too seems to be a daredevil!"

Raghavan laughed. Swarnam continued: "Do you want me to sit quietly witnessing the atrocity, crossing my hands across my chest?"

"Your job is not over with sitting quiet with crossed hands, dear sir! You should also accompany us to Palani."

"Why should I?"

"To clear your doubts about us! And won't you feel relieved that Meena is in a safe place?"

"It's funny, that you expect me to trust your decency by accompanying you till Palani! There will be other times during which I won't be by your side, isn't it?"

"A very just question! I swear, Mr. Swarnam, before this picture of Swami Vivekananda on my table, that not the slightest harm will happen to Meena's virtue."

"With you saying all this, I don't want to come with you to Palani. Moreover don't you know the proverb — is it the mind of the girl that protects her or the four walls inside which she is imprisoned?"

"Well said! There is one more thing. Our plan will materialise only if you accede to that."

"Go on."

"I shall give you four sleeping pills. Shouldn't Mr. Subbaraman and his wife be fast asleep when I come there with the car? Only for that . . . Why do you look at me like that? I'm not a scoundrel! Give them both two pills each. They will have a good sleep. That's all. Nothing to fear."

"These are all very knavish plans. Even if I consent, Meena won't!"

"Hush. . . hush. . . Let us plan further, assuming that Meena has agreed. Powder the pills. Put them in milk and give it to both of them in the night."

"They are not accustomed to drinking milk in the night."

"In that case, mix the powder with rasam or buttermilk and serve it to them with dinner. Don't frown like that, Mr. Swarnam! If Meena jumps into a well or a lake and commits suicide to escape from this marriage, won't that torment you all your life?"

"Mr. Raghavan! I shudder to think of it. You want me to be treacherous to the man who has sheltered me for the past 32 years. I can't agree to this. Meena is not such a fool as to commit suicide. She will instead be contented with what she gets than long for what she couldn't, and kill herself for that!"

"A saying goes—It is better to have loved and lost than never to have loved at all! But both of us are not prepared to lose! If you had ever loved a girl you would have sympathy for us in our disappointment and sorrow. But you have spent your life throughout as a bachelor. . ."

The price of loyally freeing Meena from a forced marriage proved too high for Swarnam

Swarnam's eyes instantly became red. "Don't say such words, Sir! I am also human. I too have had that experience. In fact, it was for a girl that I removed my tuft and cropped my hair!"

Swarnam sat silent for a little while, immersed in thoughts of the past. Raghavan was shocked to see tears in his eyes.

"Don't think that I am talking about physical attraction. Beyond the physique — why, beyond the heart too — is there not a thing called spirit? I'm referring to that powerful spiritual love that emanates between the innocent hearts of a boy and a girl!"

"Why didn't you marry her then?"

Swarnam wiped his eyes and laughed. "Four days back even Meena asked me, why I haven't married. I simply evaded the question. I don't claim that I didn't marry anyone else because I couldn't forget her. But I don't know. Some sort of dejection seized me and I lived with her memory till the age of 35. After that, I never thought of marriage at all. And, there were Mr. Subbaraman and his wife to take care of me and shower their affection on me. So I didn't consider marriage necessary. And I have remained like that since then."

"Why didn't you marry that girl?"

"That girl didn't marry me. No, no. It is not correct to say that. It is more correct to say that she could not marry me, than to say that she did not marry me.

"In the fifth house down my street lived a girl called Gomathi. All the members of her family were highly educated. One day, she said, 'Why don't you remove that tuft? It's the tuft that spoils your good looks. If you crop your hair you will look very handsome.' She was fifteen and I was nineteen.

"Another day she told me, 'Why don't you do your SSC at least by private tuition?' It was a reckless moment for me and I asked her — 'Will you marry me, Gomathi, if I remove my tuft and do my SSC?' " Swarnam sat there with a reminiscent smile, looking quite boyish.

"What was her reply?"

"What was her reply?" Swarnam repeated the question in a murmur, as if trying to recall the past.

"She blushed and was silent for few seconds. Then she said with a smile. 'For you to pass SSC privately, it will take at least four years! My parents won't keep me with them till then. They will marry me off and send me away?'

"I said: 'I shall try to be very quick. Please wait for me till then.' 'Even if you do it in the quickest manner, it will take at least three years. I don't think I will be able to evade my parents so long. Anyway, I shall try my best to wait,' she promised. The very next day, I removed my tuft and cropped my hair. My orthodox father said that I should not enter the house with my hair cropped. So I left the house.

"Before leaving the place, I met Gomathi and took leave of her. I told her I would return immediately after doing the SSC examination. She too promised to convince her parents to the utmost possible. She told me too that I should not write her any letters. It seemed quite right and I agreed. I reached this place, joined a hotel as a waiter. Within three years, I was able to sit for the SSC examination. I could not wait for the results. On the very day of my writing the examination I left for my place. My father had passed away.

"I went to Gomathi's house first. Gomathi's mother told me casually that Gomathi was to come home very soon to deliver her first child. My head reeled and the whole world seemed to turn upside down. Even without asking that lady the customary questions like what her son-in-law was doing, when Gomathi got married etc., I just left the house dumbstruck. I left the place too the same day. It took nearly seven or eight years for me to recover from the shock. I never thought that doing a waiter's job was not commensurate with my educational qualifications. I stayed in that job. But all this is now an old story."

Raghavan was speechless. Swarnam continued: "I'm telling you all these things so that you may understand that no one else can understand your feelings better than I do. I'm also a human being — not a piece of wood."

"If you yourself — after all this — cannot help us in our plan, how are we to succeed in it?"

Swarnam was silent for some time. Understanding the depth of his thoughts from his expression, Raghavan sat patiently, anxiously fixing his eyes on Swarnam's face.

"Okay then, Sir! As you please. But one thing. If Meena is even a little scared or hesitant, I shall not co-operate with you. My helping you or otherwise, depends upon how Meena reacts to her plan."

"You need have no doubt of that, Mr. Swarnam. Meena will definitely agree."

* * *

When Subbaraman and Alamelu went shopping, Swarnam asked Meena about Raghavan's letter. Meena handed him the letter itself without answering him.

"No, no. Not necessary. Raghavan has told me everything. He has even given me the sleeping pills. What are you going to do?" asked Swarnam. The request that she should not do as Raghavan had asked her to do was implied in his quivering voice.

"Of course, this is a thing against your conscience. But you must do it, Swarnam, for my sake."

"What did you say, Meena? Are you going to agree to the plan? Did your father send you to college only for this? Thinking that you would not agree to this, I have told Raghavan that I would co-operate with him. I'm solely dependent on you, Meena. Don't drive me to the extent of committing treachery to this noble family. It is only right that I should keep myself aloof from the whole affair." Swarnam spoke breathlessly.

Meena looked at him piteously. "You said the other day that you just cannot bear to see me crying. Is all that a lie? It is only when the right moment comes that one's depth of love is known!" Meena spoke this harshly, touching him at his weakest point. Swarnam's face crumpled at once, as she had expected.

"It's by such cruel statements that you have implicated me in your affair! I should have been a little hard-hearted. It's because of my vulnerability that the matter has taken such a vulgar turn!"

"What is vulgar about it, Swarnam? If it is vulgar to elope with a man one loves, isn't it sheer

Continued on page 47

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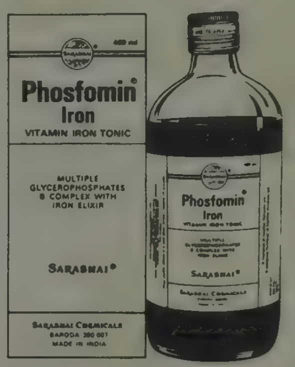
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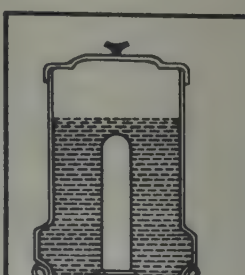

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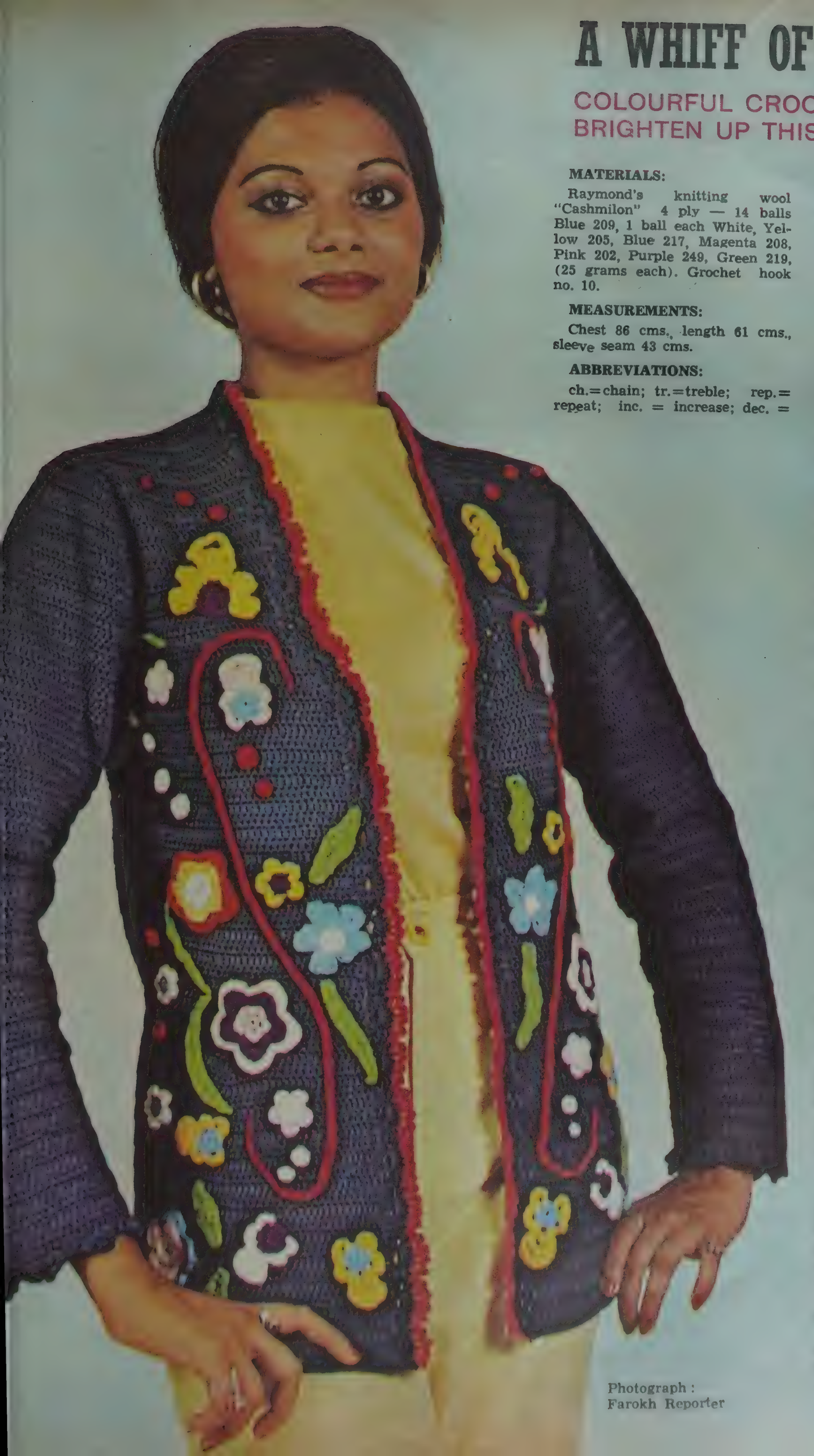

Photograph : Farokh Reporter

MATERIALS:

Raymond's knitting wool "Cashmilon" 4 ply — 14 balls Blue 209, 1 ball each White, Yellow 205, Blue 217, Magenta 208, Pink 202, Purple 249, Green 219, (25 grams each). Grochet hook no. 10.

MEASUREMENTS:

Chest 86 cms., length 61 cms., sleeve seam 43 cms.

ABBREVIATIONS:

ch.=chain; tr.=treble; rep.= repeat; inc. = increase; dec. = decrease; tog. = together; sts. = stitches; alt. = alternate; cl. = cluster; dc. = double crochet; s.s = slip stitch; h.tr. = half treble; ch.sp. = chain space; dbl. tr. = double treble; trip.tr. = triple treble; beg = beginning; ch.lp. = chain loop.

BACK:

With Blue wool 209, work a row of 111 ch., turn.

1st row: 1 tr. in 3rd ch. from hook, 1 tr. in each ch. till end (110 tr.).

2nd row: 2 ch. (to stand for first tr.), 1 tr. in each tr. to end. Rep. 2nd row 18 times more.

Shape waist: Work 31 tr., work next 2 tr. tog., (retain last loop of each of the 2 tr. on hook, wool over hook and draw through all loops) Work next 44 tr. and then next 2 tr. tog., work in tr. to end of row. Similarly dec. 2 tr. in next 10 rows. Then inc. 1 tr. at each end of every 4th row till there are 96 sts.

Continue straight till work measures 42 cms.

SHAPE ARMHOLES:

s.s over 4 tr. work to last 4 tr., turn.

Dec. 1 tr. at each end of next 2 alt. rows, then continue straight till back measures 60 cms.

SHAPE SHOULDERS:

In next 3 rows work 4 h.tr. at each end and work remaining portion in tr., fasten off.

LEFT FRONT:

Work a row of 49 ch., turn.

1st row: 1 tr. in 3rd ch. from hook, 1 tr. in each ch. till end, (48 tr.).

2nd row: 2 ch., 1 tr. in each tr. to end.

Rep. 2nd row 18 times more.

Shape Waist: Dec. 1 tr. (as for back) in next 11 rows (working dec. 31 tr. away from side edge), then inc. 1 tr. at side edge in every following 4th row, till there are 48 tr.

Continue straight till work measures 40 cms., end at front edge.

Shape Neck and Armhole: Dec. 1 st. at neck edge in next 6 alt. rows but when front measures same as back til armhole, shape armhole as follows: s.s. over 7 tr. at armhole edge and then dec. 1 tr. at armhole edge in next 6 alt. rows.

Work straight to match back at shoulder.

Shape Shoulder: Work 4 h.tr. at armhole edge in next 3 rows. Fasten off.

Continued on page 25

Hum-drum Dinners turn Yum-Yum
with Amul Cheese!

Amul Cheese Moussaka

2 cups prepared mince
2 large tomatoes • 1 large brinjal
2 large potatoes (sliced round and fried)

For Cheese Sauce

1 tbsp butter • 2 tbsp flour
1 cup milk • Salt • Pepper
Prepared mustard
4-6 tbsp grated Amul Cheese
1 small onion

Melt butter. Saute onion till light brown. Add flour and fry lightly. Add milk gradually stirring continuously till sauce thickens. Add Cheese and seasoning. Stir till Cheese melts.

To prepare Moussaka

Line base and sides of a well-greased ovenproof dish with fried potatoes. Roast brinjal and remove skin. Chop roasted flesh. Blanch, peel and chop tomatoes. Fry tomatoes and brinjals and add seasoning. Put half the quantity of mince on top of potatoes. Arrange tomato-brinjal mixture over it. Cover with rest of mince. Pour Cheese Sauce on top. Bake in a moderate oven till Sauce has set. Serve hot or cold with green salad.

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Amul Cheese Panir Masala

500 gm Amul Cheese Chiplets, cubed • 1 large onion
2 flakes garlic • Ginger, 5 cm piece
Tomato puree of 5 tomatoes
Butter for frying ginger
1 tsp coriander seeds
1 tbsp cummin seeds
1 tbsp cornflour • 1 cup milk
Fat for masala

Grate onion, garlic, ginger and fry in fat till brown. Add coriander and freshly ground cummin paste. Fry again for two minutes. Now add tomato puree to masala. When masala is well blended and leaves grease, pour cornflour which has been diluted in milk, cook for some time. When boiled add 2 cm pieces of Cheese to masala. Just before serving fry finely-sliced ginger in butter and pour over the dish. For exotic glamour, cover with silver foil !

Amul Cheese Alu-Mosaru

4 potatoes (medium)
2 cups thick curds
50 gm grated Amul Cheese
Salt • Pepper

Peel the skin and boil potatoes well. Mash, add salt and pepper. Mix with grated Cheese. Put this in the curd. Mix well. Serve with puris, chappatis or rice.

Amul Cheese Meal-In-One

4 large slices of toast
4 big slices fried bacon
4 large tomatoes, peeled and sliced thickly
2 tbsp French Dressing
1 cup Cheese Sauce (as for Amul Cheese Moussaka above)
4 eggs

Arrange toast on the baking sheet. Cover each with bacon, tomato and French Dressing. Now poach four eggs. Place an egg on each toast, pour quarter cup thick Cheese Sauce on each of them. Grill, lightly. Serve at once.

Amul Cheese Mornay Cutlets

½ loaf of luncheon meat
2 cups flour • 55 gm butter
½ pint milk
150 gm Amul Cheese Powder
150 gm fresh white breadcrumbs
6 potato crisps, crushed

Make a very thick sauce with butter, flour and milk. Add Cheese Powder and fresh white breadcrumbs, Cut luncheon meat into small pieces and mix gently into sauce. When cold, form the mixture into cutlet-shape and coat in crushed potato crisps. Serve hot by heating under grill.

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Right Front:

Work right front to match left front, reversing shapings.

To Make Up:

Join side and shoulder seams.

Edging:

With right side of work facing join Blue wool to lower end of right front edge, and work as follows:

1st row: 2 ch., 2 tr. in same place but retain last loop of each on hook, wool over hook, and draw through all loops (a cluster made), 2 ch., work a cl. of 3 tr. in same place as last cl., 3 ch., 1 dc. in 3rd ch. from hook (a picot made), 2 ch., 3 tr. cl. in same place as last cl., 2 ch., 1 dc. a little away from last cl., * 2 ch., 1 cl. a little away from the dc., 2 ch., 1 cl. in same place as last cl., 3 ch., 1 dc. in 3rd ch. from hook 2 ch., 1 cl. in same place as last 2 cl., 2 ch., 1 dc. a little away from last cl., rep. from * along the right front edge round the neck and down left front edge, 2 ch., turn.

2nd row: 1 dc. in next picot * (2 ch., 1 dc. in top of next cluster) twice, 2 ch., 1 dc. in next picot, rep. from * till end.

3rd row: 1 dc. in top of last dc. of previous row ,2 dc. in next 2 ch.lp., * 5 tr. in next 2 ch.lp., 1 dc. in next 2 ch.lp., 1 ch., 1 dc. in next 2 ch.lp., rep. from * to end, fasten off Blue wool.

4th row: Join Magenta wool to lower edge of right front, 1 dc., * (1 tr. in next st., 3 ch., 1 dc. in top of the tr. just worked) 4 times, 1 tr. in next tr., 1 dc. in next sp., rep. from * till shoulder. fasten off.

Work a similar edging along left front.

Work 1st row of edging only along base of each of the sleeves.

Right Sleeve:

Work a row of 62 ch., turn.

1st row: 1 tr. in 3rd ch. from hook, 1 tr. in each ch. to end, 2 ch., turn.

2nd row: I tr. in each tr. to end, 2 ch., turn.

Rep. 2nd row, inc. 1 st. at each end of next and every following 4th row till there are 89 sts.

Continue straight if necessary till work measures 42 cms.

Shape Top: (Different shapings for back and front)

1st row: s.s. over 5 sts., 2 ch., tr. in each tr. to last 4 tr., 1 ch., urn.

2nd row: 1 s.s. in each of next sts., 2 ch., 1 tr. in each tr. o last 4 tr., 1 ch., turn.

3rd row: 1 s.s. in each of next 3 sts., 2 ch., 1 tr. in each tr. to ast 2 tr., 1 ch., turn.

4th row: 1 s.s. in each of next sts., 2 ch., 1 tr. in each tr. to ast 3 tr., 1 ch., turn.

5th row: 1 s.s. in each of next sts., 2 ch., 1 tr. in each tr. to ast 2 tr., 2 ch., turn.

6th row: 1 tr. in each st. to ast 2 tr., work last 2 tr. tog., work first tr. but retain last loop on hook, in the same way retain last loop of next tr. on hook, wool over hook and draw through all loops), 2 ch., turn.

7th, 8th, 9th rows: As 6th row.

10th row: Dec. in the beg. of row (as at the end of 6th row), 1 tr. in each tr., dec. at the end as in 6th row, 2 ch., turn.

11th row: Dec. 1 st. as before, 1 tr. in each st. to last 3 sts., dec. 2 sts. (as before), 2 ch., turn.

12th and 13th rows: As 11th row.

14th row: 1 s.s. in next st., 2 ch., work as for 11th row.

15th row: As 11th row. Fasten off.

Work left sleeve to match right sleeve reversing shapings.

Join sleeve seams and set sleeves into armholes.

FLOWERS AND LEAVES

Starting at lower edge of left front:

(1) Magenta dot

With red wool, work 4 ch., s.s. to form a ring, 1 ch., 7 dc. in the ring, fasten off.

Similarly work 15 dots more.

(2) Thin green leaf

With Green wool work 20 ch., turn.

1 s.s. in each of next 3 ch., 1 dc. in each of next 6 ch., 1 h.tr. in each of next 3 ch., work next 2 h.tr. tog., 1 dc. in each of next 3 ch., 1 s.s. in each of next 3 ch., turn round and work on the other side of the ch. as follows, 1 s.s. in each of next 3 ch., 1 dc. in each of next 3 ch., 1 h.tr. in each of next 5 ch., 1 dc. in each of next 2 ch., 1 s.s. in each ch. to end. Fasten off.

Similarly work three more leaves.

(3) Thicker green leaf

With Green wool work 17 ch., turn.

1 dc. in 2nd ch. from hook, 1 h.tr. in each of next 3 ch., 1 tr. in each of next 6 ch., 1 h.tr. in each of next 4 ch., 1 dc. in each of next 2 ch., turn round and work along the other side of ch., 1 dc. in each of next 3 ch., work next 2 dc. tog., 1 h.tr. in each of next 7 ch., 1 dc. in each ch. to end, fasten off.

Similarly work three more leaves.

(4) Three-coloured-flower with five petals:

With White wool work 6 ch., s.s. to first ch. to form a ring.

1st round: 2 ch., 1 dc. in the ring, (1 ch., 1 dc. in the ring) 3 times, 1 ch., s.s. to top of 2 ch.

2nd round: In each 1 ch.sp. work (1 dc., 1 h.tr., 1 dc.), s.s. to first dc., fasten off White wool.

3rd round: Join Pink wool from behind the first White round on 1 ch., and work 1 dc., (3 ch., 1 dc. at the back, in the next 1 ch.) 4 times, 3 ch., s.s. to first dc.

4th round: 1 ch., * (1 dc., 3 h.tr., 1 dc.) in next 3 ch.lp., rep. from * end with a s.s. in first ch., fasten off Pink wool.

5th round: Join Blue wool at the back of the Pink round, to a dc. of the 3rd round, * 6 ch., 1 s.s. behind next dc., rep. from * ending with s.s. where the wool was joined.

6th round: 1 ch., (2 dc., 2 h.tr., 3 tr., 2 h.tr., 2 dc.) in each 6 ch. lp., s.s. to 1 ch., fasten off wool.

Similarly work one more flower. Then work two more of these flowers in combinations of White, Yellow and Magenta and two more in Pink, Purple and White.

(5) Purple and white flower

With Purple wool work 5 ch., join with a s.s. to form a ring.

1st round: 1 ch., 12 h.tr. in the ring, s.s. to 1 ch., fasten off the wool.

2nd round: Join White wool to a h.tr. on the ring and work a dc. in same st. (6 ch. miss 1 h.tr. on the ring, 1 dc., in next h.tr.) 5 times, turn.

3rd round: Work 1 dc. in each ch. of previous round, fasten off the wool.

Join White wool again to the st. between 2nd and 3rd White scallop, work 9 ch., 1 dc. between the 3rd and next scallop turn.

1 s.s. in first ch., 1 dc. in each ch. to last ch., s.s. in last ch., 13 ch., turn and work a dc. on the other end of the half ring just worked, turn and work along the chain as for the first half ring, fasten off.

Similarly work one more flower. Then work two more flowers in combinations of (Blue and Pink) and four more in (Blue and Yellow).

(6) Small five-petal-flower in two colours

With Blue wool work 4 ch., join with a s.s. to form a ring.

1st round: 1 ch., 10 dc. in the ring, s.s. to 1 ch., fasten off Blue wool.

2nd round: Join White wool to a dc. of previous round, work 1 dc. * 2 ch., 1 h.tr. in same st., 1 h.tr. in next st., 2 ch., 1 dc. in same st. as the h.tr., 1 dc. in next st., rep. from * s.s. to first dc. fasten off wool.

Similarly work three more flowers. Then 4 more in (White and Pink) and two in (Purple and Yellow).

(7) Long thin green leaf

With Green wool work 32 ch., turn.

1 s.s. in each of next 2 ch., 1 dc. in each of next 3 ch., 1 h.tr. in each ch. to last 2 ch., 1 dc. in each of the last 2 ch. turn and work on the other side of the ch., 1 s.s. in each of next 3 ch., 1 dc. in each of next 3 ch., 1 h.tr. in each ch. to last 6 ch., 1 dc. in each of next 3 ch., 1 s.s. in each ch. to end, fasten off.

Similarly work 1 more leaf.

(8) Smallest white dot

With White wool work 3 ch., join with a s.s. to form a ring, in the ring work 5 dc.; s.s. to first dc., fasten off.

Similarly work two more dots.

(9) Bigger white dot

With White wool work 4 ch., join with a s.s. to form a ring.

In the ring work 7 dc., s.s. to first dc., fasten off.

Similarly work 7 more dots.

(10) Blue flower with white centre

Work the White centre as for the Magenta dot (no. 1), fasten off.

Join Blue wool to a dc. on the round, work 1 dc. in same st., * 3 ch., 1 dbl-tr. in same place as 3 ch., 1 dbl.tr. in next st., 1 trip. tr. in same st. as previous dbl-tr., 1 trip.tr. in next st., 6 ch., 1 dc. in same st. as previous trip.tr. (first petal), 1 dc. in next st., 6 ch., 1 trip.tr. in same st. as the dc., 1 trip.tr. in next st., 1 dbl.tr. in same st. as trip.tr., 1 dbl.tr. in next st., 3 ch., 1 dc. in same st. as dbl.tr., 1 dc. in next st., rep. from * working altogether five petals. Fasten off.

Similarly work one more flower.

(11) Single row leaf

With Green wool work 24 ch., turn.

1 s.s. in each of next 3 ch., 1 dc. in each of next 3 ch., 1 h.tr. in each of next 9 ch., 1 dc. in each of next 3 ch., 1 s.s. in each ch. to end, fasten off.

Similarly work one more leaf.

(12) Large purple and yellow flower — (below the shoulder)

With Purple wool work 7 ch., join with a s.s. to form a ring, 3 ch., 19 dbl.tr. in the ring, fasten off the wool.

Join Yellow wool to a dbl.tr. on the round, work 1 dc., ** 7 ch., 1 trip.tr. in same st. as the first dc., 2 trip.tr. in next st., 7 ch., (1 dc. in next st.) twice, * rep. from ** once more, 13 ch., miss 2 sts. on the Purple round, (1 dc. in next st.) twice, repeat from ** to * twice, omit last dc., fasten off.

Join Yellow wool again to the beg. of the 13 ch. at centre, work 1 s.s. in each of next 4 ch., 1 dc. in each of next 5 ch., 1 s.s. in each of next 4 ch., turn and s.s. again over the last 4 ch., work 11 ch., turn, s.s. on the other side of the 5 dc. at centre, turn, 1 s.s. in each of next 2 ch., 1 dc. in each of next 7 ch., 1 s.s. in each of next 2 ch., turn and s.s. again over 2 ch. Work 13 ch. and complete as above, then work 15 ch. and complete as above, fasten off.

Similarly work one more flower.

(13) Tiny green leaf

With Green wool work 7 ch., turn, 1 s.s. in next ch., 1 dc. in each of next 4 ch., 1 s.s. in each ch. to end, fasten off.

Similarly work one more leaf.

Lastly with two strands of Magenta wool work a length of ch. measuring 44 cms. Fasten off.

Similarly work one length more. Stitch this chain lengths to each of the fronts, also stitch the crochet flowers, leaves and dots onto the fronts with matching wool. For placing refer photograph.

Arnavaz Dhondy

SEPTEMBER SPLASH!

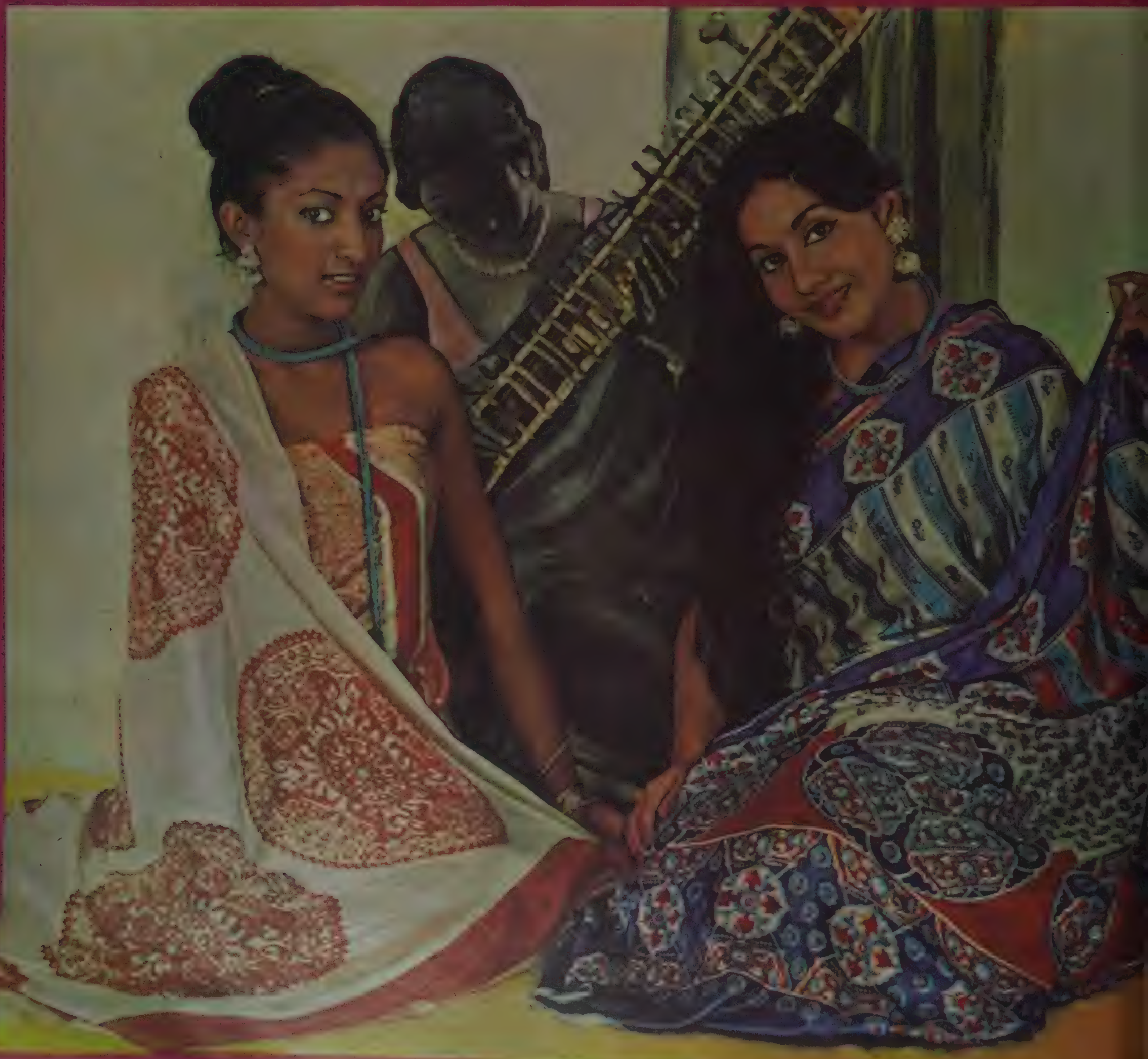
Still on the fashion horizon are satin, organza and chiffon sarees and will hold sway for many months to come. Lavishly and boldly printed with freedom, they spark in red, blue, orange and green and are surprisingly delightful. Heralding September's sunny days, these sare a new splash and the total affect spells a light approach to fashion in fabrics that take you gr any time . . . anywhere.

Courtesy: Selections House, Sheikh Memon Street, Bombay-2.

Photographs : Farokh

BELOW: A pure printed chiffon in white and electric blue print has a rich floral pallav; while the other in white satin silk print has a traditional circular design on the pallav.

RIGHT : A printed satin saree in red and white floral stripes with green border. The other in black and white satin silk h border and pallav.



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MUJRA
revival of a once-royal entertainment

The recent spurt of Mujra performances in Bombay prompts a look at this decaying dance form

Santanam

Bombayites have been treated o a 'Mujra' festival these last ew weeks in two of the city's restigious halls.

One is titled the "Mughal Mujra Muqabla," presenting "Radha Mala — Mujra Queen of India," and others.

The advertisements advise patrons not to miss the beginning. Scantly-clad females form part of the advertisements, one of which screams: "The Mujras enjoyed by Kings and Emperors now comes to entertain you." Another copy reads: "Spend an evening like a Raja and Nawab, with the most beautiful Darbari girls. It's unique experience (sic) of the life time."

Perhaps, for the first time, the urbanites of India are witnessing these kind of shows. They are strictly adults-only. This is, of course, only due to social reasons, and the provocative posters are, at best, a commercial stunt.

Mujra — a traditional dance form, handed down through the generations since the Moghal rule, used to be primarily performed in the courts of the rulers. The royal children were sent to the 'Tawaif' (Court Dancers) to earn the art of greeting, welcoming and entertaining guests.

Almost all Mujra artistes claim that this dance form is a direct descendent of the Kathak form. In Mujra, Nritya — or interpretative dance — is employed and, with suggestive movements and statuesque poses, the dancer gives visible form and shape to the ecstatic outpourings of the singer.

The chequered history of North India is primarily responsible for the differing emphasis in Kathak. While sons of the Muslim rulers in the North were excellent patrons and connoisseurs of Hindu art, their unappreciative followers helped suppress the religious aspect of the art. Thus, from a temple art, dance became a court art. Kathak commences with an invocatory prelude which, originally an obeisance to the Gods, had at one time almost degenerated into a salutation to the kings. Rather than displease the patrons with Hindu religious themes in a symbolic dance vocabulary which he could not understand, the performer specialised in intricate variations of rhythm and movement, with the result that the gesture code declined and utterly delicate movements took its place. The Nritya became fragmentary. The stress was laid wholly on "nritya," on the halts and pauses that made rhythm tantalizing and on the whirls and halts that made the dance exciting. Where religious themes persisted, irrepressed by foreign zeal, the subtly esoteric took on the form of the sensuously erotic, its significance being apparent only to the initiated few.

The concept that Mujra is hereditary in nature is fast changing, since the top artistes of today are loath to have their progeny take up this profession. They would like them to be educated and to follow other pursuits.

Most of the present-day Mujra artistes, like Radha Mala, Chanda Bijli, Razia Banoo, etc., hail from U. P. and the northern areas in general, and Benares in particular.

Radha Mala, who has done a number of shows in the country, has been at it for quite a few years. She had initial training from Trilok Master in both Kathak and Bharata Natyam. Though quite content with her present style of living, she would not like her daughter to be in her shoes. She is well aware of the pitfalls of her profession and the stigma attached to it.

Mujra is quite popular with the film people, and a number of films have Mujra dance sequences thrown in. The Mujra seen on the screen is not necessarily pure Mujra, since it is adapted to the requirements of the script.

Muslim influence on this dance form is best seen in the costumes of the dancers. The knotted draperies seen in the cave temples of Ajanta and Bagh are replaced by tight-fitting pyjamas and long, open gossamer tunics. Even the typical Hindu multi-pleated skirt, the sheathed choli (blouse) and the alluring odhani cannot hide the Muslim influence in the contour-revealing pyjamas. Jewels decorate the hair, hang from the ears, jingle at the wrist and accentuate the slim waist-line. Collyrium for the eyes, henna decorations for hands and feet and tinkling bells on the ankles complete the decorative ensemble of the dancer.

It would be wrong to associate Mujra with vulgarity or draw a parallel between this and cabaret. Whereas in cabaret shows in hotels, there are floor shows and shedding of clothes, no such thing takes place in a Mujra.

When contacted, the organizers said that the shows had not attracted youth. The audience was predominantly Muslim, with over 60 per cent of the crowd belonging to this faith. They were mostly couples between the ages of thirty and forty. The Arab tourists attended the shows in large numbers and almost all the shows were a sell-out. They found the audience more or less well-behaved, though at times the crowd in the cheaper enclosures is known to have turned violent and stormed the stage. They found it difficult to hire halls, because of the taboos in society. The shows were always staged after 9 p.m. to cater to the tipsy audience, wanting to release its libido.

A typical show begins with an item showing the evolution of man, right from the Adi Manav (primitive) stage. Popular film dance numbers are played, and the artistes perform the dance, popularly known as Record Dance.

The show necessarily caters to males but, surprisingly, one finds that there are married couples and also families who patronise the show.

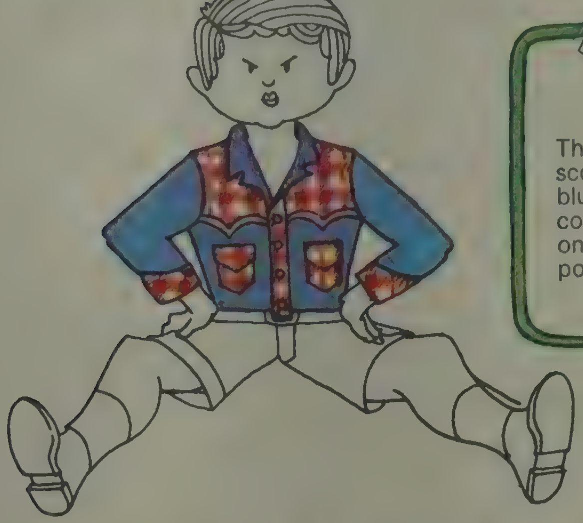
No heed is paid to the music — vocal or instrumental — which is, at its best, very gaudy and unmusical. The vocalist, in order to keep pace with the dancer, goes on high crescendo and breaks there. To the ear that is trained in good music, this can be very irritating. Some good numbers, like "Age Teri Marji" and "Jab Mein Ho Gayee Chaudah Baras Ki," are rendered with utter indifference to melody, rhythm and musical beats by people who are anything but singers. The dancers, on the other hand, seem to be taking their job seriously. One wonders how their biological systems can stand so much strain.

The Mujra is likened to other folk dances, such as the Maharashtrian "Lavni" or the "Purbi" prevalent in northern states like U. P. The Mujra artiste is fully dressed and wears the 'gajra' on her wrist, and she enacts the song with romantic leanings.

Besides these public shows, where decency is maintained, these type of dances are usually associated with brothels, and singing and "nautch" girls. The Oxford Dictionary describes "nautch" as an Indian exhibition of professional dancing girls. "Nautch" is obviously derived from the Hindi "Nach," meaning dance. Shairi and ghazals are also part of a Mujra show.

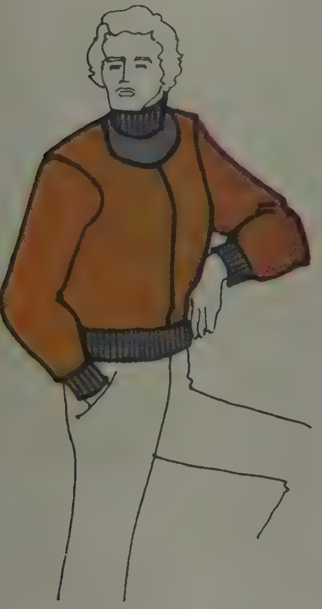
People hailing from respectable families, who would not like to be seen in the red light areas, prefer coming to such public shows of Mujra, where they can watch it under the garb of respectability.

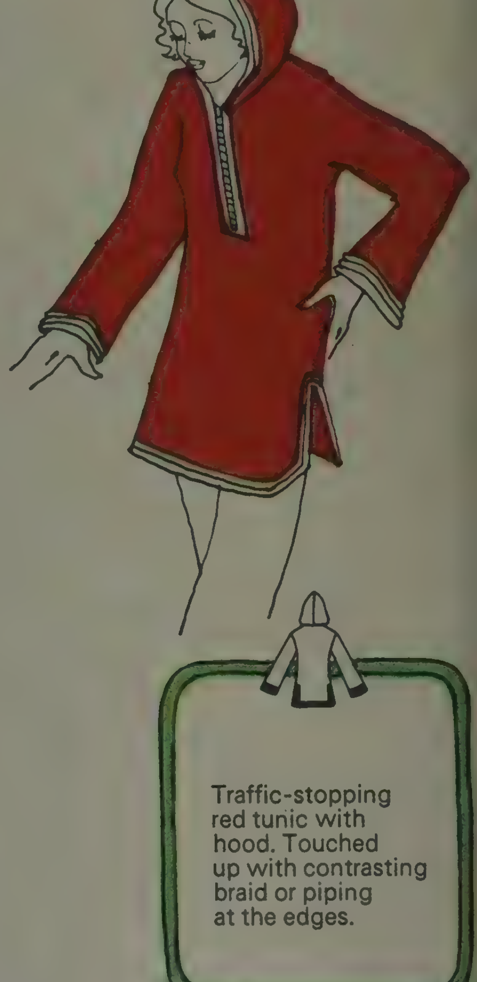
"I thought Cotswol was only for us kids..."

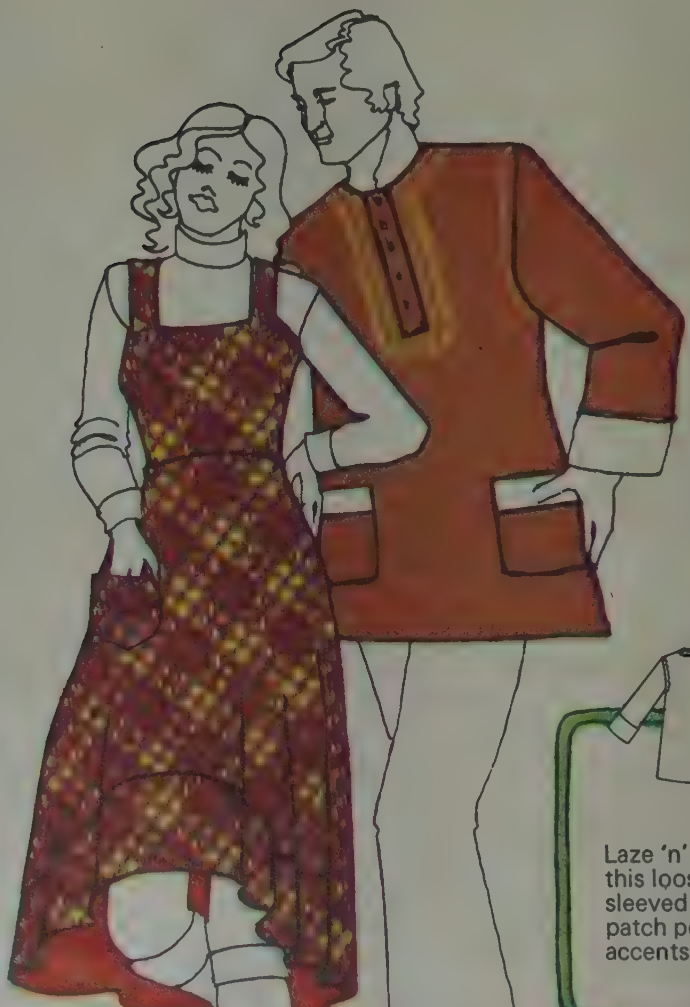


The junior champ scores in a bright blue shirt, with contrasting tartan on yoke, cuffs and pocket- flaps.

...now look what grown-ups are doing with it!

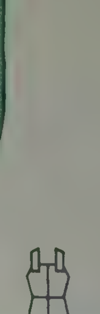






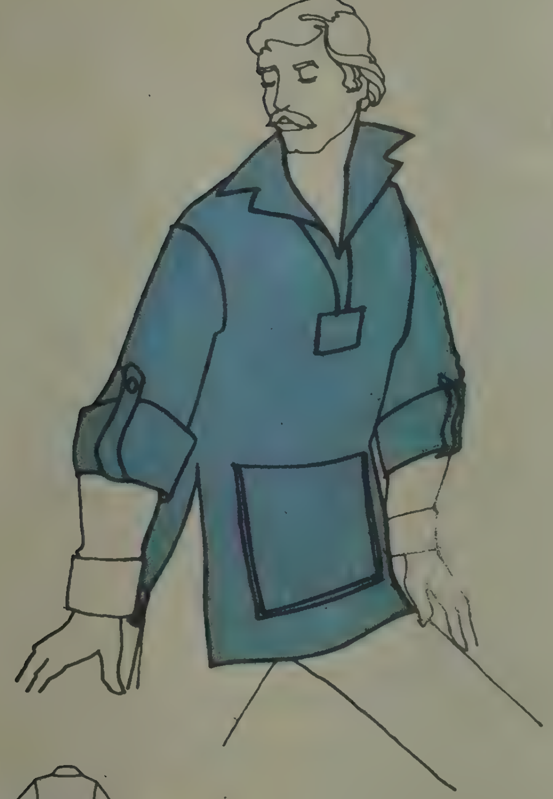
Debonair duo— a polo-necked steel grey shirt and matching zipped-up jacket with the same grey waistband and close-fitting cuffs. Note the round. collarless neck.

Traffic-stopping red tunic with hood. Touched up with contrasting braid or piping at the edges.

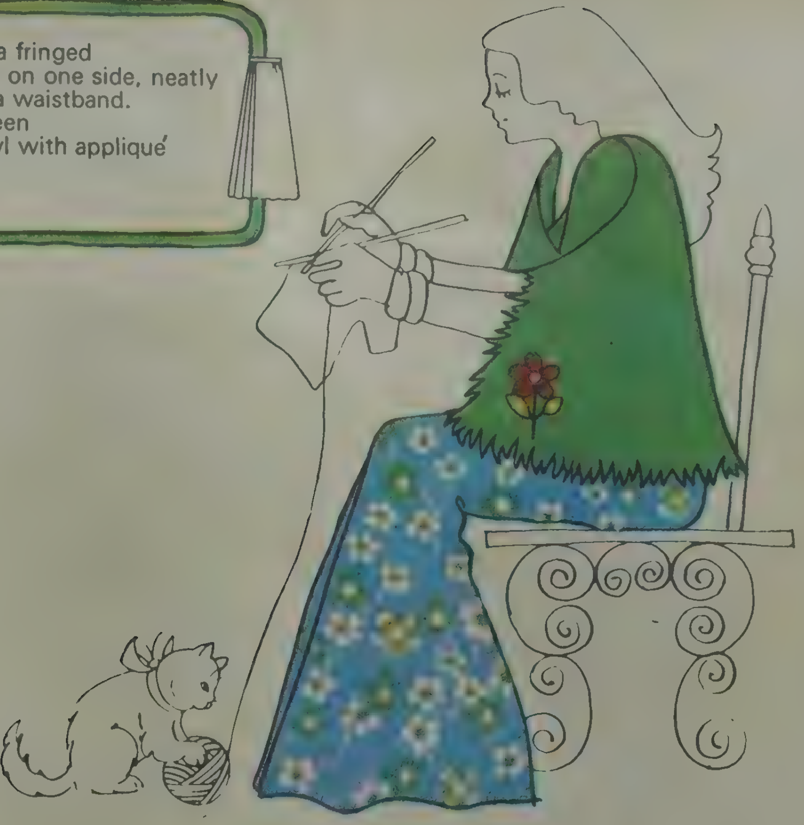


Send winter blues packing with warm reds and yellows! This midi jumper dress has wide shoulder straps buttoned in front, back zipper, patch pockets — and a ruffled flounce completes the picture.

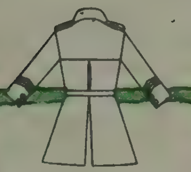
Laze 'n' lounge in this loose long - sleeved shirt with patch pockets and accents of braid.



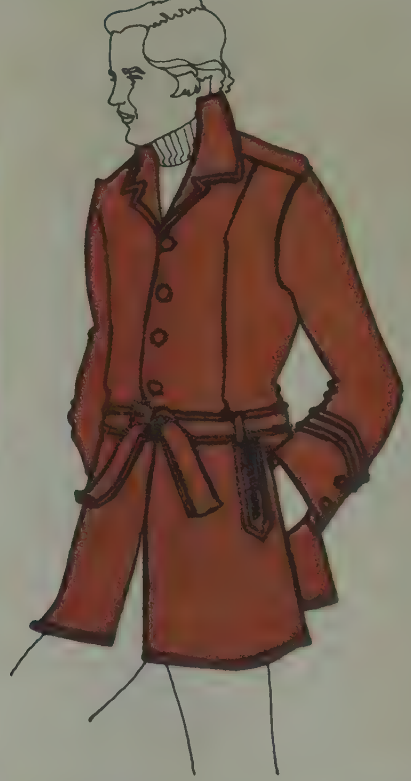
Sit pretty in a fringed skirt, pleated on one side, neatly tucked into a waistband. Matching green Angola shawl with appliqué teams up beautifully.

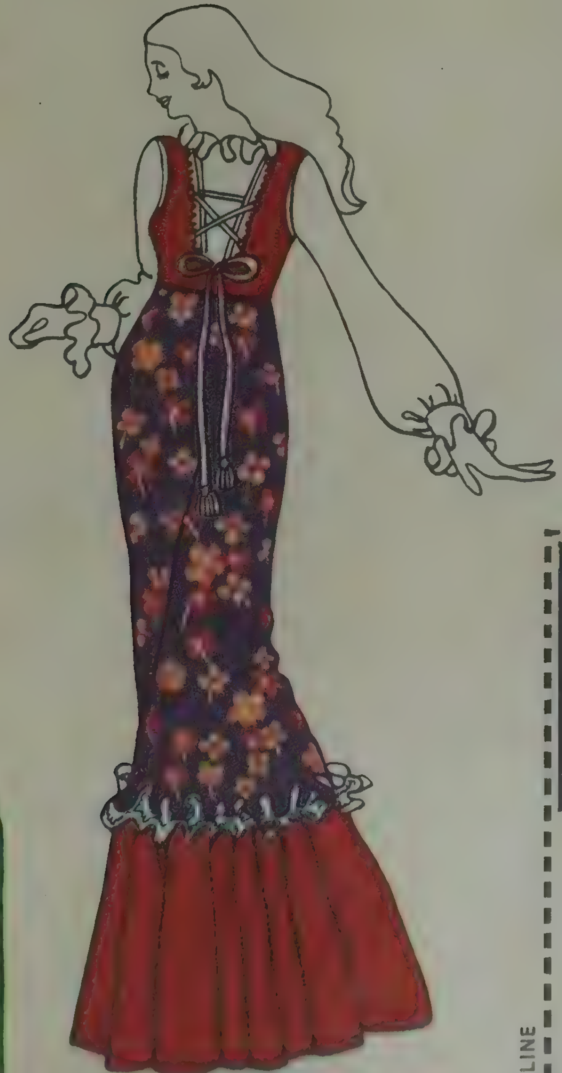


The "samurai" touch! Unusual kimono top with turn-back cuffs, collar, side slits and a large front pouch pocket. Make it in a manly blue.



Cotswol makes a suave belted coat in mustard with wide collar and turn-back cuffs. Use a lining if you like,





Print and plain team up charmingly in a long, peasant style dress. The vest's got a criss-cross tie, the skirt has wide flounces. Rickrack and lace add lovely touches.

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beauty bulletin

MASSAGE AND EXERCISE WILL HELP

DEFT USE OF BLUSHER

I have been using a blusher for quite sometime now. I have seen my cousin using it in such a way that her cheeks appear hollow. What is the trick? I too want to ry it out.

I set my hair at home but the effect is never good, although I use a good setting lotion. What is the reason?

R.N. (Madras)

If you want to experiment and look hollow-cheeked, try this. Bring the blusher from under your cheekbone down to your chin. Soften all edges with light brush strokes to blend the colour in naturally.

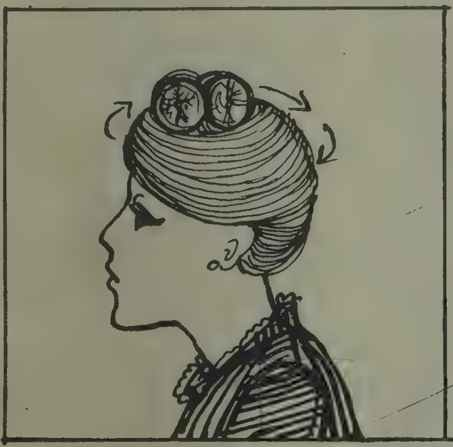
Always make sure that your hair is absolutely clean before you set it. A style will never hold well unless you begin with clean hair.

SMOOTH HAIRSTYLE

I am 21. My hair is very frizzy. How can I have a smooth and sleek hairstyle? I am tired of the same style and want a change.

N.S.S. (Bangalore)

Here is a trick for a smooth style for those having very curly or frizzy hair. After you shampoo your hair, place two large rollers on the top of the crown of your head, then comb or brush the rest of hair around the head and secure with pins or clips. Be absolutely sure that hair is really smooth, then let it dry naturally.



You could have your hair straightened at a beauty parlour and get the hairdresser to give you a smooth hairdo.

WRINKLES ON NECK

I am in my early twenties but I have started getting fine wrinkles on my neck. I have a smooth complexion except for the neck. Can you suggest me an exercise or any other treatment for this?

M.M.J. (Ahmedabad)

Probably when you cleanse, nourish and moisturise your face, you stop the treatment at the chin. You should include the neck area too in your beauty routine.

Massage your neck every night before you retire with a good nourishing cream. Use gentle strokes when massaging. Use downward strokes to massage neck and the sides; a light sweeping stroke from under the chin (centre) to just below the ear; and the movement under the chin should be done by both hands simultaneously starting from the centre of the neck towards the chin.

Do this exercise regularly. Drop your head right back, then turn it to the right, then left. Slowly make circles with it. Keep your chin well down on your chest when the circles come round to the front.

Another version of this is to place your hands at the back of your neck then rotate it.

PROBLEM OF PIMPLES

I am 16 and have attractive features. I have started getting pimples which mar the beauty of my smooth complexion. What should I do to solve my problem?

C.F. (Meerut)

During the teen years the body undergoes glandular changes. Due to overactive oil glands below the skin surface, the oil flows up the skin through the hair follicle in such abundance that it blocks the pores. This results in pimples.

You should never squeeze pimples for this spreads infection. Keep your hands away from your face. Avoid using greasy creams and cosmetics as they will make the problem worse. You can't get rid of pimples overnight and you should take precautions and keep them under control.

A well balanced diet, regular exercise and personal hygiene are essential. Cut out rich, spicy foods, nuts, fats, greasy preparations, chocolates and sweets. Take fruits and plenty of water.

Wash your face two-three times a day to get rid of dirt, grime and follicle plugs. Also you must avoid constipation as this aggravates the problem. It takes time for the overactive glands to function normally, therefore, be regular in your routine.

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FISH FOR COMPLIMENTS

Premila Lal

Fish in its innumerous variety has great advantage as a food — it is quick to prepare, rich in phosphorous and vitamins and easy to digest. With modern methods of refrigeration and preserving, it is now possible to transport fish to the interior parts of our country. Consequently, fish with a little imagination can be cooked in a variety of ways — while the coastal recipes make use of plenty of coconut, the Northerners like it fried or with green masala gravy. So pick any recipe at random and surprise your family with new delicious flavours and you won't have to fish for compliments.

FISH AND MUSHROOM SOUP

- 2 kg. fish, sliced
- 6 cups water
- 10 peppercorns
- ½ cup vinegar
- 1 bunch spring onions, sliced to the tip
- 5 cloves garlic, crushed
- 2 green chillis (remove seeds and crush)
- 1 tbsp. soya bean sauce
- ½ tbsp. chopped parsley
- 5 mushroom caps
- Salt and pepper to taste

Put the water into a large pan. Add the fish, peppercorns, vingegar and onions with salt to taste. Bring to the boil, then reduce heat and simmer for 15 minutes. Mix the chillis, garlic and soya bean sauce and add to fish with mushroom caps and simmer for 5 minutes. Add parsley and serve immediately.

STUFFED POMFRET

- 1 large pomfret
- 2 tsps. turmeric powder
- 3 green chillis, finely minced
- 1 small pod garlic, finely minced
- 1" piece ginger, finely minced
- 8 onions, finely minced
- 3 tomatoes, skinned and finely minced

Photograph : Farokh Reporter

A Small bunch coriander leaves, finely minced
1 tbsp. gram flour (besan)
Ghee for frying
Salt to taste

GRIND TO PASTE:

- **6 dry red chillis**
- **1" piece turmeric**
- **2 tsps. cumminseeds**
- **4 peppercorns**
- **3" piece cinnamon**
- **3 cloves**

Clean and leave fish whole. Slit it from mouth to tail, leaving 2 inches away from each side. Cut it open deep but do not sever. Apply salt, vinegar and turmeric and leave aside.

Heat some ghee in a pan and fry the onions until golden brown, then add the other minced ingredients. Add the ground masala and salt to taste. Fry for 5 minutes, then remove and keep aside. Allow it to cool. When sufficiently cooled, stuff the mixture into the pomfret. Ensure that the stuffing is spread evenly. Now stitch the fish from mouth to tail. Apply gram flour over the fish.

Melt sufficient ghee in a shallow pan on the fire. When hot, carefully place the fish in the centre. Fry well on one side on a low fire. Turn and fry well on the other side. When ready, remove and place in a dish with a circle of sliced tomatoes. If any stuffing remains, sprinkle over the fish.

BAKED CHEESE FISH

- **3 cups cooked and boned fish**
- **4 tbsps. grated cheese**
- **8 tomatoes, sliced thin**
- **2 capsicums, seeded and sliced fine**
- **1 bunch coriander leaves, chopped**
- **2 onions, sliced fine**
- **4 cloves garlic, crushed and chopped**
- **4 tbsps. breadcrumbs**
- **1 tsp. freshly ground pepper**
- **1½ tsps. chilli powder**

Salt to taste

Grease an oven-proof dish. Cover bottom with half the onions, coriander, capsicum, garlic and tomatoes. Sprinkle with half the cheese, chilli powder, pepper, and salt. Arrange the fish evenly over this. Cover the fish with the remaining cheese and seasoning. Cover this with the remaining vegetables in the same order as before. Sprinkle with the breadcrumbs and dot with butter. Cover the dish with a lid or foil and bake in a moderate oven for ½ hour. Serve hot.

FISH COOKED IN MANGO JUICE

- **1 large pomfret, cut into 1" slices**
- **½ litre soft, ripened mango juice**
- **1 large onion, sliced fine**
- **1 tbsp. gram flour**

Chopped coriander leaves
1½ tsps. ghee
Salt to taste

GRIND TO PASTE:

Heat the ghee in a wide shallow saucepan and fry the masala paste, then add onions and fry to a golden brown. Blend the gram flour in 1 cup water and add to the onions. Stir well. Add the mango juice and bring to boiling point, stirring frequently. Reduce flame and add fish slices and salt to taste. Simmer until fish is cooked. Serve hot, garnished with coriander leaves.

STUFFED MACKERELS

- **6 large mackerels**
- **3 green chillis, minced**
- **4 onions, minced**
- **1" piece ginger, minced**
- **¼ cup flour**
- **3 tomatoes, skinned and minced**

A small bunch coriander leaves, minced
Salt to taste

GRIND TO PASTE:

- **1" piece turmeric**
- **½ tsp. poppy seeds**
- **8 peppercorns**
- **2" cinnamon**
- **4 dry red chillis**

Clean and wash fish well in plenty of salt water. Drain and slit from mouth to tail. Cut deep in, but do not sever. Keep aside.

Heat some oil in a pan and fry the onions, chillis, ginger and garlic until golden brown. Add the ground masala and fry some more. Then add the tomatoes and salt to taste. Fry until the mixture is quite dry. Remove from fire and allow to cool.

Now fill the mackerels with the dry masala. Tie with thread and coat with flour. Fry until golden brown. Serve hot.

To store cooked meat it is much safer to put it into the refrigerator while still fairly hot — covered.

BAKED SARDINES

- **24 sardines**
- **2 tbsps. oil**
- **1 cup vinegar**

A pinch of salt
- **½ cup water**

GRIND TO PASTE:

- **10 cloves garlic**
- **1" piece ginger**
- **1" piece turmeric**
- **8 green chillis**
- **1 tsp. mustard seeds**
- **1 tsp. salt**

Clean the fish and slit from mouth to tail leaving ½ inch on either side. Wash in salt water and drain. Mix the vinegar, water and a pinch of salt and keep the fish in this for ½ hour. Dry the fish on a cloth and rub the inside and outside with the ground masala. Keep for 1 hour.

Cut a banana leaf to a suitable size and brush with a little oil. Spread the fish on the leaf, then wrap the leaf securely over the fish. Place the banana leaf in a shallow pan and pour the oil over it. Bake in a moderate oven until the fish is cooked, basting occasionally. Serve hot on a flat dish. Undo the wrapping, but do not remove the leaf.

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ATTENTION COOKERY CONTESTANTS!

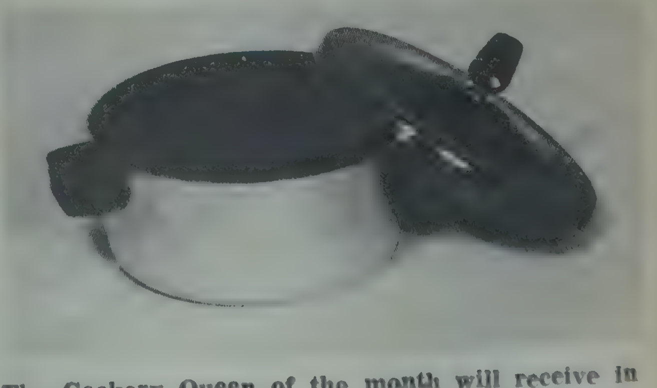
SPECIAL PRIZES

FOR WEEKLY WINNERS AND COOKERY QUEEN OF THE MONTH

Prize winner of our weekly cookery contest will get in addition to the usual Rs. 50.00 cash prize, a non-stick coated Sandwich Toaster and a Tin-O-Mat.

All the above mentioned items are from TRUPTI INDUSTRIES, BOMBAY, famous for their Sapphire non-stick, scratch resistant kitchen ware.

So, send in your best vegetarian or non-vegetarian recipe accompanied with photograph to the Cookery Editor, Eve's Weekly, Apollo Street, Bombay.



The Cookery Queen of the month will receive in addition to Rs. 100.00, a 2½ litre Casserole (Sept.); a Skillet (Oct.); a Saucepot (Nov.); a 315 mm Tava (Dec.) and a Saucepot (Jan. 1978.).

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recipes from our readers

Mrs. Drusilla Smith

"VEG-LIV-CELLI"

1 small cabbage, shredded
125 grams French beans
125 grams carrots
125 grams potatoes
125 grams green peas
1 small cauliflower
1 medium size beetroot
2 large onions
2 bunches coriander
1 tbsp. pepper powder
3 green chillis
Salt to taste
½ kg. liver
1 tsp. red chilli powder
1 tsp. ginger/garlic, ground to paste
1 large onion, sliced
Oil
Salt to taste
200 grams vermicelli
Tomato sauce

Cut cabbage, French beans, carrots, potatoes into 2-inch strips. Break cauliflower into flowerettes. Boil beetroot separately and slice onions finely.

To prepare the vegetables:

Fry half the sliced onions to a golden brown. Add the pepper and all the vegetables, together with the green chillis. Mix well. Cover and cook in steam until the beans are tender. Add the salt and remove from fire. Keep aside.

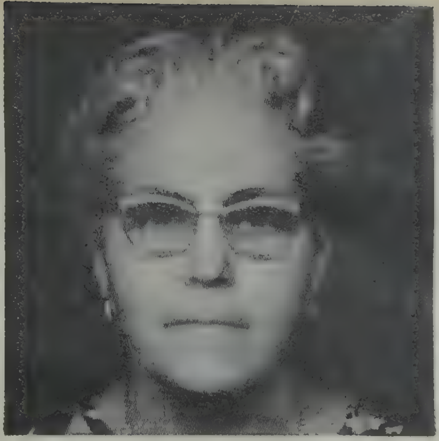
To prepare the liver:

Remove the skin, and cut into thin strips. Keep aside. Fry the remaining sliced onions till golden brown, then add chilli powder, ginger and garlic and fry well, sprinkling a little water now and then to avoid burning. Add the sliced liver and salt, cover the dekchi and cook on slow fire till the liver is tender. Remove and keep aside.

To prepare the vermicelli:

Break up, and brown the lot in two spoons of ghee, then add half cup of water to cook till tender (go easy with the water). Remove from fire.

Now, mix the three in a large vessel. Garnish with minced coriander and finely sliced beetroot. Serve with tomato sauce.



Mrs. Enid White, Hubli.

CHICKEN THALU

1 medium sized chicken
1 tbsp. coriander
½ tbsp. pepper
4 onions, finely sliced
A small ball tamarind
1 tbsp. butter
1 coconut
12 red chillis
1 tbsp. cumminseed
1" piece turmeric
6 cloves garlic
2 tbsps. ghee
Salt to taste

Clean and cut the chicken into small pieces. Scrape the coconut and extract the milk from half of it. Roast the chilli, coriander, cumminseeds, pepper and garlic separately and grind it with the tamarind and turmeric to a fine paste. Add the masala to the chicken with the butter and 2 chopped onions and 4 cups of thin coconut milk. Cover and cook till nearly done, add the scraped coconut and salt to taste. Let it simmer for 15 minutes or till tender. Remove from fire. Heat ghee in a dekchi, add the remaining chopped onions and 2 pods of chopped garlic. Fry till golden brown. Add this to the chicken and pour the thick (1 cup) coconut milk and let it simmer for another 5 minutes. Serve with puris or plain rice.

Mrs. Nina Sengupta, Dehra Dun U.P.

SWEET AND SOUR PORK CHOPS

6 pork chops
3 level tbsps. soft brown sugar
4 level tsps. dry mustard
Salt and ground black pepper
2 dstsps. lemon juice to taste
4 olives
6 large tomatoes (boiled and skinned)

Mix the brown sugar, mustard, salt and pepper. Put the chops into a heatproof dish, and sprinkle the dry mixture over them. Now pour the juice of lemon over them. Cut tomatoes into halves and press over it. Slice the olives and scatter them over the tomatoes. Bake the chops in 350 deg. F. for 40 to 45 minutes.

Serve with boiled rice and salad.

1 weekly winner

Mrs. Aparna Roy, of New Delhi wins Rs. 50 for this week's best recipe.

TIKIA PULAO

1 kg. Basmati rice
½ kg. fish
400 grams onions
100 grams ginger
6 whole red chillis
1 tsp. aniseeds
1 tsp. shah-jeera
1 tsp. white jeera
½ tsp. saffron
1 mace
10 grams green cardamoms
10 grams cinnamon
20 grams large cardamoms
10 cloves
100 grams almond
25 grams pistachio
100 grams raisins
100 grams cashewnuts
8-10 bay leaves
1 tsp. turmeric powder
1 tsp. chilli powder
2 tsps. garam masala powder
2 tbsps. tomato sauce
100 grams potato
500 grams fresh peas or tinned peas
50 grams maida
A little milk
Salt and sugar to taste
Oil and ghee
20 pepper corn
2 cloves garlic
2 hard-boiled eggs
Coriander leaves

Wash rice, strain and spread on a thali. Blanch the almonds and pistachios and cut in halves. Wash raisins and clean. Peel cardamoms. Add all these and three teaspoons sugar, half teaspoon turmeric powder, one tablespoon ghee to rice and mix carefully. Soak saffron in warm milk.

Leave a small piece of ginger for fish and coarsely grind the remaining ginger, cumminseeds, shah-jeera, aniseeds, peppercorns, five cloves, mace (removeing seed), five grams green cardamoms, five grams cinnamon and red chillis. Tie in a piece of mulmul loosely. Put a dekchi on the stove, add two litres water and masala bag and bring to boil. Lower the heat, cover and boil till water reduces to half the original quantity. Remove from fire and when cool, squeeze the masala bag and remove. Keep this yakhni water aside. Clean and wash the fish. Smear with turmeric powder and a little salt. Put in a dekchi with a little water and boil. When cooked, remove from fire, skin and flake and remove the bones. Grind two onions a piece of ginger and two cloves of garlic to fine paste. Add this masala and chilli powder, garam masala powder, half teaspoon turmeric powder, pre-boiled and mashed potatoes, salt and sugar to taste, maida and chopped coriander leaves to fish. Knead till smooth. Make small equal sized balls. Heat oil in a karahi, and fry these fish balls till brown.

Slice remaining onions finely. Heat ghee in a dekchi. Fry the cashewnuts and remove. Fry onions to golden brown and remove. Add remaining green cardamom, cinnamon, cloves and bay leaves. Add rice. Fry for five minutes. Add yakhni water and cover. When it boils, uncover the dekchi, add peas, salt, tomato sauce and saffron and stir. Lower the heat. When rice is three-fourths done, add fried onion and fish tikias and stir very carefully so that rice and fish balls do not break. Reduce heat, cover the dekchi and shake it occasionally instead of stirring, till rice is fully cooked. Remove from fire. Garnish with sliced hard boiled eggs and fried halvel cashewnuts

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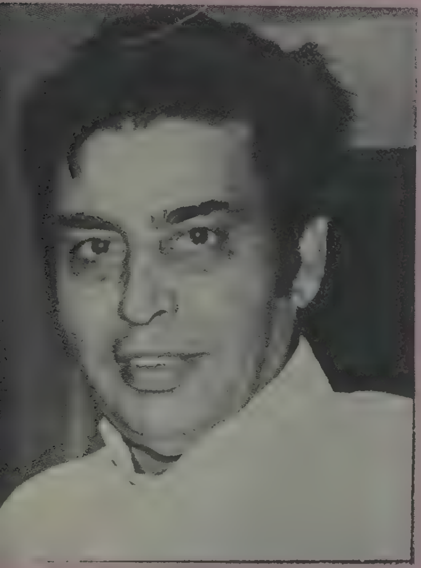
I.S. JOHAR: OUTRAGEOUS, AS USUAL

N. Bharathi

The servant who opens the or lets you in without any nestion. The dog comes barking ong to sniff you. And then I. S. har comes out to ask you to in him in his den.

Johar's den is exactly the opsite of what you'd expect a median with a notorious repution to occupy. There are books d books — all of which he has ad. It has the lived-in look so pical of a bachelor's den — en though Johar is a mucharried bachelor.

I. S. Johar's chief pastime is talk unconventionally about erything and everyone. I asked m why he loved making outraous remarks. "Such as what?" e countered. Well, recently he d make some rather unsavoury marks about a film-maker like anoj Kumar. "Oh that," and grinned. "It was a feature on triotic films. I did think anoj's film 'Roti, Kapada aur akan' was good. But as a patotic theme it was absolutely thing. . . But Manoj won't unrstand the difference, since he's iterate anyway!" I like Manoj, d I'm sure he doesn't like the



t crack, but that's I .S. Johar you. If he didn't make these gs he won't sound like the fams I. S. Johar.

Somehow we're used to Johar's t-and-out eyebrow-raising comnts on people and events. But at has evoked a lot of curioy is his view on his own unhodox life style and the one t his daughter follows. "Ordoxy is a middle-class term. doesn't have anything to do th rich people. I am no longer ddle class. . . What has been ppening in my flat here could- have happened anywhere in country. If I had been an orary bank manager or someng, the people in the building uld have objected. But nody has said a single word to about my life style. . ."

Everybody knows that I. S. ar has a life style that's really orthodox (and that's as mild one can get). But does he sinely believe that his wives his daughter should have the ne liberties that he enjoys? ighter Ambika Johar, divor-, mother of a little son, is curtly living with a man and re seems to be no talk of rriage (sorry a middle-class term again). . . As a father, doesn't he object?

"Neelam and I are friends. When we talk we're so free with each other that we even use four letter words. There is a difference between what I feel about my wife's actions and my daughter's. . . I don't mind if my daughter sleeps with 200 men. It's none of my business. As a father I would object only if she hurts herself physically or financially. As long as she can look after herself, I don't mind her doing anything. But as a husband, I would expect a certain amount of fidelity and faithfulness from my wife. I must feel some possessiveness towards her. Otherwise what difference is there between her and other women?"

I. S. Johar, who is reputed to attract women like bees to a pot of honey, admits that females flip for him "maybe because they like my frankness or maybe because I fight for their liberation." If there is one thing he can never do, it is to abuse a woman. "Even in our bitterest of fights I could never use a disrespectful word for any of my wives or girlfriends." The trouble with women, I. S. pointed out, was that they expected a man to show the same love and concern after marriage, which is impossible for any working man to do. It's no use arguing with I. S. that intelligent women, with their own jobs and interests, wouldn't expect twenty-four hours of attention from their husbands. "But can a woman be intelligent?" he counters. "It is a cruelty of nature that woman has been made mentally and physically inferior to man." Doesn't quite sound like a champion of liberation but then I. S. will always sound only like a man with a penchant for anything outrageous ("Maybe I am an angry old man!" he offers).

From personal experience, I.S. also talks about women's innate need for security and their various fears., "Sometimes they can be quite paranoid in their fears. Like everytime Minna and I used to have a fight I would come to the other room and sleep there. Within minutes she would follow me there and sleep in the same room. I used to think she did that to make up with me. But I discovered much much later that it was only because she was scared to sleep alone!"

Coming back to the daughter, Neelam alias Ambika will once again report on the sets to work in her father's film, "Nasbandi." Does Johar think she's a good actress? "She is a very bad actress," he grinned. "But acting is of no use to films. It just doesn't count in our films," he finished with his usual frankness.

Photograph: Girish Shukla

LIBERALISED ABORTION LAWS

Shailaja Ganguly

Unfortunately, there are women who are still guilt-ridden about abortion, who are either ignorant of or who tend to ignore the efficacy and the essentiality of an MTP

We read them all the time — those heavily accentuated lines squeezed into a dull portion of the morning-paper — about a girl (name withheld), who gets into "trouble" (the "Main apke bacche ki Ma bannewali hoon' sequence) followed by bigger trouble when she rushes for "Help!" to greedy quacks, who do a slipshod job, with spurious tools, leading to ugly conclusions like shock, haemorrhage and an untimely death.

Why does this happen even when abortion has been legalised? Is it because not enough people know about it? Or is it that the legal sanction has not yet paved the way for social approval — the penchant for progeny being a left-over from an agrarian set-up in which sons were like fixed deposits, promising security on maturing? Or is it to escape the flaying tongues of religious fanatics, who equate abortion to murder, that girls go to these unskilled 'dais' foolishly believing this to be a quicker and quieter remedy?

Be it from the urban or the rural point of view, abortion has become a very necessary "evil." Our villages, where illiteracy and ignorance — especially of sex-education and family-planning measures — is rampant, are often venues for sex-crimes: when drinking bouts lead to quarrels and licentiousness, when a lusty landlord demands dues in 'kind' from a comely wench.

The same sordid stories can occur in cities, under more "polished" circumstances. The victim, more often than not, gets scathed for life and has to live forever in the grip of gossip and scandal. It is this terror of ostracism that has caused the unfortunates who conceived out of wedlock to flee to the 'witch-doctor' who butchers them up.

So much for rape. Take another slice of life. Forced by the mounting cost of living, to lead a hand-to-mouth existence with skimpy savings, the birth of another child can only spell disaster for hundreds of wives.

Therefore, society must have cheered (at least inwardly) when the Government appointed a committee to investigate the conditions under which abortion could be permitted. The main controversy was whether a woman could be allowed to abort merely if her economic and social cirumstances did not permit her to continue the pregnancy.

Finally passed on August 10, 1971, the bill conceding abortion is known as the 'Medical Termination of Pregnancy Act'. 'Medical Termination of Pregnancy' (MTP), it clarifies, means the premature expulsion of the products of conception from the uterus before 'viability'.

The law allows abortion if one or more of the following conditions exists.

1. The continuance of the pregnancy would involve a risk to the life of the pregnant woman or grave injury to her physical or mental health.

2. There is a substantial risk that, if the child were born, it would suffer from such physical or mental abnormalities as to be seriously handicapped.

3. Where any pregnancy is alleged by the pregnant woman to have been caused by rape (since the anguish caused by such a pregnancy shall be presumed to constitute grave injury to the mental health of the pregnant woman).

4. Where any pregnancy occurs as a result of the failure of any device or method used by any married woman or her husband for the purpose of limiting the number of children. (And here comes the escape-clause.) In determining whether the continuance of a pregnancy would cause risk of injury to the health, "account may be taken of the pregnant woman's actual or reasonably foreseeable environment."

"Ah! a license to licentiousness," feel the stern seniors of orthodox schools of thought. But "I have not come across any basically unfavourable consequence, at least in cities," says Sujata Manohar, Advocate, High Court, and adds that statistics reveal that the majority of women coming to clinics are married ones.

Also, a welcome consequence, at least in Bombay, has been the noticeable reduction in the number of abandoned children. So true, the law may not immediately be as effective in remote rural areas where even medical facilities are either nil or negligible. But this, we can hope, will change with time.

Medically speaking the law permits MTP by a registered medical practitioner where the length of the pregnancy does not exceed 12 weeks. Not less than two registered practitioners must be present where the length of the pregnancy exceeds 12 weeks but does not exceed 20 weeks.

To answer the "how is it done" "Is it painful" "Can I resume within a week" questions, I spoke to Dr. Dilkhush Kishinchandani (we will call her Dr. D. K.), who, along with her anaesthetist-husband runs the Satdev Nursing Home.

Unlike general hospitals which take cases up to five months, smaller nursing homes take cases only up to ten-12 weeks, and this is how it is done. The inner opening of the uterus is usually closed. The doctor passes dilators (I would call them narrow steel tubes) and opens the internal opening. The dilator can be adjusted to different sizes so as to gradually widen the mouth of the uterus. Next, the suction-curette is introduced, a vacuum is created inside and the whole product is removed. If the doctor still feels that some placental piece is remaining inside, the final curetting (scraping if you like) is done with a steel curette.

If the period is only a few days overdue, this process of 'Dilatation and Curettage' is called "menstrual regulation" (MR). At this stage the ovum formed is very small and the uterus does not require much dilation — a plastic cannula suffices to dilate the mouth of the womb while the attached syringe sucks out the soft tissue. In either case the whole procedure does not take more than half an hour.

Dr. D. K. usually does MTP under general anaesthesia because the patients prefer it, but it can be done with ease under a 'local,' combined with a pain-killer. A check-up after a week is, however, a must, so that the doctor can check that there has been no problem like excess bleeding; this is rare, for usually the patient bleeds for three or four days, as in a normal period.

A routine check after a month, in which sex is not advisable, can also establish that the uterus has come back to normal, that there is no infection in the vaginal tract (usually caused by bad hygiene, indulging in sex too soon, etc,) and also to give guidance on future family planning measures. Follow-up is poor in general hospitals where so many single girls come with false names and addresses.

Accidental conceptions — due, for example, to a missed pill or a burst condom, economic insufficiency, and a very small living child are some of the reasons why women come to Dr. D. K. requesting MTP. Incidentally, a much-publicized, lowpriced condom has been found to "give things away" often — "then we have to find a way out for the patient because this amounts to a national failure!" laughs a pert gynaecologist.

Would she encourage repeated abortions even if the reasons are sound? "I permit two at the most," said Dr. D. K., "since the total removal of the products could become difficult after that; also, the cervix is dilated with metal dilators, so whether this artificial dilation, when done repeatedly, can induce premature delivery at a later stage, when the couple wants the child, is yet to be seen. No, otherwise there is no noticeable effect on the health since the loss of blood is not abnormal. But since constitution, diet and living environs vary one cannot make a generalisation that repeated abortions do not pose a threat to good health."

Again, in general hospitals, when a patient is about four months pregnant amneocentosis may be done — that is, a small amount of fluid is drawn out of the 'sack' holding the baby and replaced with hypertonic saline, inducing normal abortion within 48 hours.

A trial-method used at some

hospitals is to give a hormone called Prostaglandin in drip form with glucose, causing contractions.

Now to the underworld of the psyche. The intelligentsia may have graduated to the realisation of the efficacy and essentiality of an MTP. But are all women able to digest fully this practical point of view, or are they shaken by carefully-hidden guilt feelings which slowly destroy their emotional stability?

"Most of my patients are balanced", said Dr. D. K. She felt that their first post-MTP reaction was one of relief, for they come to her all keyed-up at the prospect of the financial squeeze facing them. About family reactions — although the law does not stipulate that the husband's consent is necessary, most couples decide on MTP mutually; there are even some enlightened mothers-in-law who willingly bring their sons' wives to her.

But this is only one side — there are the other cases (both with married women and single ones) who slink in nervously and are frozen with fear lest the family find out — (this, even when the problem is genuine). How does this affect the mysterious workings of the mind? The lady-psychiatrist and the social workers who spoke to me classified the problems under two heads: married and single women.

Some of the married women who undergo MTP (and perhaps do not know what exactly is being done) nurture a fear of internal disorder. Even much later, if ever they have any bleeding or menstrual irregularities, they attribute it to the MTP.

Others sprout guilt-feelings towards themselves — they masochistically keep reminding themselves that they could have prevented the MTP if only they had planned more carefully when they knew that they did not want the child. They feel ashamed, too, that they opted for financial comfort than the baby.

Unmarried girls, on the other hand, may experience double guilt and fear. Take the case of M——, who conceived as a result of wasted affection on a Casanova who promptly took to his heels. An MTP followed, leaving M—— an emotional wreck While she felt that she had sinned by murdering her offspring, she was also tortured by the fear that the fact may get disclosed if ever she married later on. This in turn, spurred a fear of marriage and the sex act itself. She felt that her future pregnancies would never be healthy. After careful counselling and aid, M—— became normal.

Another instance: V—— was forced into submission by an amorous cousin. The scar turned her into a totally frigid partner when she got married. Unable to stand her hostility and indifference, her husband, a bright and considerate young man, sought psychiatric aid which made her slowly shed her reserve.

All these out of-proportion guilt feelings lead to similar external symptoms: crying spells, depression — which may even deteriorate into suicidal ruminations ("I killed, so I must die"), needing intense psychiatric care.

Such women can also become more susceptible to disproportionate behavior whenever under stressful situations — for example, if after a MTP, a woman does not conceive, or loses a living child due to an accidental death, she may feel that it is a punishment. All this only goes to show that an MTP should be opted for after a balanced decision.

Those I talked to unanimously voted for abortion as a healthy and necessary interference with an unwanted pregnancy. As a "fundamental right of freedom from quackery" (as the law puts it), its importance cannot be over-emphasized. Whether it is advisable on physical grounds (when the woman has any heart complications or any other pronounced ailment, or there is a danger of giving birth to an epileptic or retarded child) or because a woman is psychologically ill-equipped (a schizophrenic can even kill a child impulsively,) abortion has come to stay.

But does all this hoo-ha about the advantages of abortion make it a "liberalised and not only a legalised" sanction? To conclude with Dilkhush's rationale, "What is the sense in breeding children you can't (or won't) treat?"

METHODS FOR TERMINATING PREGNANCY

The methods used in order to terminate pregnancy depend on: the disease that the mother suffers from, for which the abortion is being performed, and on the date of advancement of the pregnancy.

The methods can be classified into (a) Surgical methods (b) non-surgical methods.

The three surgical methods include: (1) Dilatation of the cervix uteri and Curettage of the fertilised ovum, followed by evacuation with an ovum forceps (what is called the D and C method in medical parlance). (2) Suction Evacuation or Vacuum Aspirator Method. (3) Abdominal hysterotomy.

The D and C Method: This method is usually preferred if the pregnancy has not advanced beyond 12 weeks. The patient is first put under general anaesthesia. After swabbing the vagina with antiseptic solution, an instrument called a speculum (which is weighted) is inserted, and the cervix is held by an instrument called a volsellum. The cervical canal, leading to the internal os (the mouth of the womb) is gently dilated, with the use of a dilator. The dilatation is continued till a curette (a small instrument with cutting edges at one end) can be passed through the internal os. Next, the uterine walls are explored and the fertilised ovum pried loose from its niche. It is then removed by the ovum forceps. Bleeding is controlled by a previous intravenous injection of a drug called ergometrine. Continuous bleeding, however, indicates that a fragment of the ovum is still adherent to the uterine wall.

The dangers of the operation are: (1) Infection (2) Uterine perforation (3) Haemorrhage.

Infection is prevented by careful sterilisation of the instruments used. Perforation of the uterus can occur if the dilator is pushed too far into the womb. This is prevented by using the dilator only till the opening of the internal os is suitably widened. Haemorrhage is controlled by the injection of ergometrine, but the patient loses a lot of blood subsequent to the operation, blood transfusions become necessary. Surgeons prefer to use the D and C method only till the 12th week of pregnancy. This is because, after this period, the fetal head cannot be manoeuvred through the cervical canal without trauma to the cervix. If attempted, serious haemorrhage can ensue.

Suction Evacuation or Vacuum Aspirator Method:

The first stages are similar to the D and C Method — general anaesthesia and dilatation of the internal os Now, instead of the curette, a suction tubing is passed through the opening into the womb. The tubing is connected to a bottle in which a negative pressure of about 20 mm of mercury is produced by means of a suction apparatus. The products of conception are then sucked into the bottle via the tubing.

Again, this method is used only if the pregnancy is not more than 12 weeks. The Suction Evacuation technique is in very wide use today because of its advantages over the D and C Method-haemorrhage is minimal (because there is less chance of damaging the uterus) and the whole operation is over within five or ten minutes.

Abdominal hysterotomy:

This surgical method is used in advanced pregnancy, though it can be performed at any stage. Resembling a Caesarean operation, it involves the exposing of the uterus by an abdominal incision, cutting through the anterior surface of the uterus, and the removal of the placenta, other fetal membranes and the foetus. Sterilisation by ligation or incision (tubectomy) of the Fallopian tubes can also be performed if necessary.

The non-surgical methods involve the use of certain drugs: (1) Oxytocic drugs (2) Hypertonic saline (3) Prostaglandins (4) Ethacridine Lactate (5) Antibodies.

Oxytocic drugs: these are drugs that cause the pregnant uterus to contract and expel the foetus, e.g. pitocin, ergot, etc.

Hypertonic saline: When abortion is to be performed after the 14th week of pregnancy, hypertonic saline is injected into the uterine cavity. A needle is first pushed through the abdominal wall and the amniotic fluid drained out as much as possible. Twenty per cent saline is then injected. Usually, the embryo is expelled within the next 36 hours.

Prostaglandins: These are chemical substances (hydroxy fatty acides) normally found in many body fluids and tissues. They were first discovered by von Euler in 1936 in seminal fluid. Two of this class of compounds, namely "Prostaglandin E2" and "F alpha 2" can be used as abortifacients because they are strong stimulators of the uterine muscles. They can be administered intravenously or in the form of vaginal tablets. Due to the prolonged period of administration, their prohibitive cost and unreliable results, these drugs are not commonly used.

Ethacridine Lactate: Dr. Anjaneyulu, Professor of Obstetrics and Gynaecology, J. J. Hospital, Bombay, has used this drug to induce abortion in the second trimester of pregnancy. He has reported 50 complete abortions out of 54 trial cases, in a paper presented some time ago.

Antibodies: A vaccine has recently been developed by a research team of the All India Institute of Medical Sciences, headed by Dr. G. P. Talwar. The injection of this vaccine produces certain antibodies against a hormone called Human Chorionic Gonadotropin. This hormone is manufactured by the Chorion, one of the fetal membranes, and is responsible for the development of the embryo. The antibodies produced by the vaccine act against this hormone, which leads to the 'rejection' of the fertilised ovum. This immunological method is now being tried in India and six other developing countries, according to Dr. V. Ramalingaswamy, director of the trials. It will be put to use on a large scale after a trial period of one year.

Shivanand Karkal

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HAN SUYIN in Bombay

Anuradha Shanbag

The "free" writer in the West is more oppressed by his desire for money and by the market forces than his "suppressed" counterpart in China, who is learning to "develop his creativity by helping others," says this world-famous writer.

Han Suyin, the Chinese nove- t, was in Bombay recently for short visit. Known for her vid accounts of life in China the midst of wars, destruction d the revolutionary move- ent, her most famous books are e Mortal Flower, A Many plendoured Thing, and Birdless ummer. A prolific writer, (al- ough she said, "I did not want be a writer, I wanted to be a ctor. I used to write only at ght, and became a full-time wri- r very recently,") she recently blished a two volume biography Mao-Tse-Tung and a book on asa, the capital of Tibet, titled, he Open City".

Han Suyin has led a most un- sual and interesting life. A ctor by profession, she has tau- t Asian literature in a Mala- n University. In 1964, she gave her medical practice to write series of books on China, both tobiographical and historical. ough she does not live in ina, she goes there every year d is in close touch with many the country's leading people. er since the escalation of the etnam war, she has given lec- res in various parts of the rld about political events and China.

Hearing her talk on two differ- t occasions, we were struck st by her vitality. As she tal- d and gesticulated animated- full of humour, she appeared us to be nearer 25 rather than at she is, 60. She was not in- rested in talking about her- f, not out of modesty, but be- use she was very involved in e effort that was going on in ina to create a new society d new human relations. The tire struggle of the Chinese, m the pre-revolutionary days the present, had transformed r. And yet she was not carried ay by what she has observed China. She did not think that inese society was a Utopia; ough she highlighted its achie- ments, she did not gloss over problems and drawbacks.

Listening to her talk was very eresting because for the first e we were not listening to distorted Western interpre- ion of the Chinese point of w. She spoke for the Chinese. e Chinese, she said, are trying build a society in which hu- n relations are based on "bro- rly love," something that the st loves to preach, but hates practise. The Chinese are try- to foster the value of coope- ion, rather than competition. is implies cooperation not y among people of one locality work-place, but also between young and old, students and rking people, workers of one tory and another and agricul- al and industrial workers.

This emphasis on cooperation very closely tied up with the ous Mao dictum — Serve People. This dictum is sou- to be followed by all, from ol children who clean the lway station platforms to the officials who go to the villa- and work along with the

peasants for a short while every year. We questioned her about the widespread idea that this emphasis on service to the people leads to the suppression of personal freedom and initiative. "Your best interest is also the best interest of the other. The greatest individual initiative is in helping others," she said very firmly. "We don't work for money."

When this dictum of Serve The People was put into practice by the more educated sections of the Chinese population, she felt that it did them as well as China a great deal of good. When China was liberated in 1949, only one per cent of China's population was educated. There was a very vast gulf between the refined intelligentsia and the rural guerilla fighters. The intelligentsia held manual labour in contempt so deep that they would not even lift a handkerchief from the floor! Therefore a liberated China, with workers and peasants as first class citizens and no servants to wait on the elite, was very difficult for this section to adjust to. Those among them who had not joined the revolutionary movement earlier, had never seen a village, and they were very isolated from the Chinese people.

Therefore, the Chinese government took upon itself the threefold task of reeducation, criticism and protection of the intelligentsia. They had to learn about China and its people and their life; their old attitudes of superiority and contempt for manual labour and labourers had to be attacked and got rid of, and yet they had to be protected. In such a backward society, to make the revolution a success, the role of this minority far outweighed its proportion. The Government had to remould their thinking, utilizing their talents for China's development. Therefore they were sent for part of the year to the villages to do manual labour, live with the peasantry and learn about their lives. During the Cultural Revolution they were again sent to the rural areas, because their first trip had not sufficiently changed their attitude towards the people. During the mass movements, many of them were criticized for their stand against the people.

The criticism and the attempt to reorient their attitudes have been condemned in the West as a suppression of the freedom of the artiste to his own opinion. Han Suyin agreed that artistes have been persecuted in China, as in any other society. This she felt was inevitable because "any thinker in any system who has anything valid to say, generally has some vested interest trying to silence him."

Yet artistes in China have suffered much less than artistes in the Western world. This is because in the West "money is the greatest cause of lack of freedom. The market value is the greatest form of oppression. One sees this repression among good writers in Europe who are destroyed or have to write pornography to capture the market. Trash in the name of bestsellers floods and controls the market," she said. The good artiste is submerged in the wave of sensation, sex and violence. How much freedom do writers have, she questioned, when most of them are forced to tailor their work to suit the tastes of those who can pay for it?

Money does not play an important role even in the corruption that exists in China. She admited candidly that there was corruption, but it was a corruption of power and privilege. However, this corruption cannot be eliminated by laws. It can be done in "only one way, by getting the masses of the people to talk and debate about it and by creating public opinion against it." This is what the Chinese are trying with their Cultural Revolutions — they are clean-up movements, which the West wrongly call purges. "These are like spring cleaning processes," that every house needs when it collects too much rubbish and dust. They are the method by which China weeds out corruption. A very amusing incident was related by her to illustrate how individual citizens help to check corruption even in official circles. A certain minister in the Chinese Government was known to be corrupt. When he realized that he was going to be openly criticized by the people in a recent clean-up movement, he quickly got himself admitted in hospital, pleading a cardiac problem. The nurses and doctors in the hospital soon realized why the minister was hiding there. They got together and had a criticism session in his hospital room, lecturing and arguing with him till he admitted his guilt. He is no longer a Minister!

Corruption of power is the desire to exercise one's power over people to dominate them. This goes against the principle of Serve The People, because it prevents people from developing their personalities on their own initiative.

The changing status of Chinese women shows how individual development coincides with society's interest. When questioned whether women are completely liberated in China, Han Suyin said that they were liberated more than anywhere else in the world, but not completely, because the care of children still remains largely their responsibility.

More and more women are beginning to work in fields, factories and offices. Family planning is being encouraged, not because the country cannot feed her millions, (they can) but because women must be liberated from the continuous cycle of

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HAN SUYIN IN BOMBAY

hild birth and child care, to develop their own interests. Yet all women do not work. Some, very ew undoubtedly, still prefer to emain housewives.

"The State is unable to provide reches for all children and grandparents are very much in demand. Old people are integrated in the economic and social life of the people." They do not face the problems of feeling lonely and useless that their counterparts in the West do. They contribute a lot to the community. They look after children, see that the neighbourhood is kept clean, provide the women in their neighbourhood with free contraceptives and do various other such odd but necessary jobs. "In every family at least one person has to take the responsibility of looking after aged parents. This is one way in which mutual help and cooperation have not only been encouraged but major social problems avoided, and the emancipation of women been made possible."

Women are not only being drawn into the mainstream of economic and political life but they are also being encouraged to assert their independence. Arranged marriages are no longer allowed. The law only provides for marriage by mutual consent based on love if possible since 'China is a very puritanical society." Any forced marriage is automatically annulled. Divorce is available to both men and women. After the revolution she said, 'when for the first time women were given the right to divorce there was such a spate of divorces that there arose the problem of their husbands committing suicides!" With freedom for women there are also responsibilities. They can divorce, but no alimony is paid to women, and they have to contribute along with the men for the upkeep of the children.

It is amazing to see the results of the mass adoption of Mao's principle not only in the sphere of women but also in the sphere of education. Within 30 years, Han Suyin said, as a result of their mass literacy compaigns, every person under 40 is literate. Every child — (children constitute one-fourth of their population) goes to school. Yet higher education is not available to all, she admitted. "Since it is not possible to let everyone take a degree only the best and most promising are selected. But," she said, "everyone has a fair chance unlike in your country, where if you have the money you get everything."

"In China, the worker-peasant gets priority in education because he forms 80 per cent of society. So in a few years China will have painters, artistes, doctors, scientists from the peasants of rural China. We also have 170 million children in primary schools and not all of them will be able to go to college." Selection is made on the basis of merit, aptitude and how dedicated a student is in serving the people. It is the commune members who together decide which of the students in their commune qualify according to these criteria. Here again we find the role of money being pushed into the background, and the needs and development of the people being given central place. Thus China has "succeeded in diminishing the gap between the goal of society and the goal of the individual. If the goal of both are the same, you don't have class tensions and class hatreds, and the transition to a better and just society is easier."

But Indians are not able to see this happening, because of our past colonial education. "History has been written for you by your conquerors," she asserted, "and it prevents you from looking at what is nearest to you, rather than towards an Occidental ephemeral Paradise. The Asian people are cut off from one another because their distorted Western education has given them a Western outlook which regards the Chinese system with suspicion." Han Suyin spoke eloquently of her personal contact with India "which started 20 years ago when I met my present husband" (an Indian) "and another culture was revealed to me." But she also spoke of India and China's long historical friendship which broke "with the death of Buddhism in India, and further with the start of Western colonialism in Asia. But India and China are the two countries who will frame the destinies of the world in the 21st century simply because together they constitute half of humanity. Even if there is a nuclear war, India and China will be the only two survivors," she said, exuding confidence. "Asians feel closer to life in New York and London and Paris than to the cities around them. India and China need to study each other thoroughly and objectively," she concluded.

The untouchable toilet

In India, toilet is a dirty word. It needn't be.

Most people really treat their toilet dirty. No other room in the house gets as little attention. No room needs it more. What we choose not to see doesn't bother us at all. Well here's something that will:

A dirty toilet doesn't just look and smell unpleasant. It is unhealthy, unhygienic, even positively dangerous.

That's the plain truth. Not understated. But not exaggerated either. So perhaps you should ask yourself a question...

Is your toilet as clean as you'd like it to be?

There's only one person who need know the answer. You.

Even if you get the sweeper to clean it every morning, is he doing it as well as he should Or as quickly as possible?

If you're not happy with your answer, here's something you'll be happy to hear of... Sanifresh.

What is Sanifresh?

Sanifresh is a lavatory cleanser that does a lot of dirty work for you. Flush the toilet first.

Then sprinkle Sanifresh generously inside the toilet bowl. Give it 3-4 hours to act. Better still, leave it overnight. Then flush again. If the flush does not work, pour a bucketful of water And there, all your cleaning problems have gone too!

Sanifresh acts 3 ways:

1. Sanifresh cleans thoroughly.

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3. Sanifresh banishes unpleasant odours.

A toilet can smell awful. Bad ventilation traps odours and makes the problem worse. Sanifresh contains a deodorant that freshens the air and dispels odours.

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frankly speaking

Devi

She looked like a lit-up Christmas tree near an orange lampshade in the Shalimar Hotel Suite. Vimi talked of perfumes, wines and roses the first time I met her. We agreed on fragrances of life, differed on our likes for men, became friends on our common love, Life. Vimi never really clicked in films, the parties in her house had more politicians and socialites than filmfolks. I became more and more involved with the film world. We hardly met. But whenever we did, we agreed that life was worth living in spite of our round of tragedies. Vimi was living out of hotels, she was soaked in perfumes and wines. Her hotel room used to be filled with upcountry distributors. Therefore she did not have a single release or film contract.

VIMI— WINE WAS BETTER THAN LIFE

The last time I met Vimi was six months ago. She told me that she preferred wine to life. Her choice was final. For Vimi died last fortnight of cirrhosis of the liver.

* * *

Tanuja looked slim, pretty, said she did not mind coming back to films, but was honest enough to admit that no producer came forward to sign her. Not even husband Shomu Mukherjee.

Tanu did what all film wives do to get rid of extra energy. No, she did not go in for cards or "the other man," she just got pregnant. The Shomu-Tanu second addition is expected some time in October.

* * *

"You cannot go in, Amitabh is very busy," said the man guarding Amitabh's make-up room. The guard did not look like Amitabh's cutlery or anyone from the film production, nor did he look a studio hand. The press folks waited outside and said maybe Rekha had hired a bodyguard.

Imagine the surprise of the press folks when, instead of Rekha, three grim-faced officials walked out of Amitabh's room. Speculation rose high and folks connected the four official-looking visitors with the missing Sholay file.

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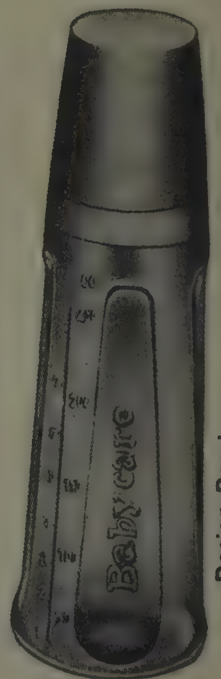

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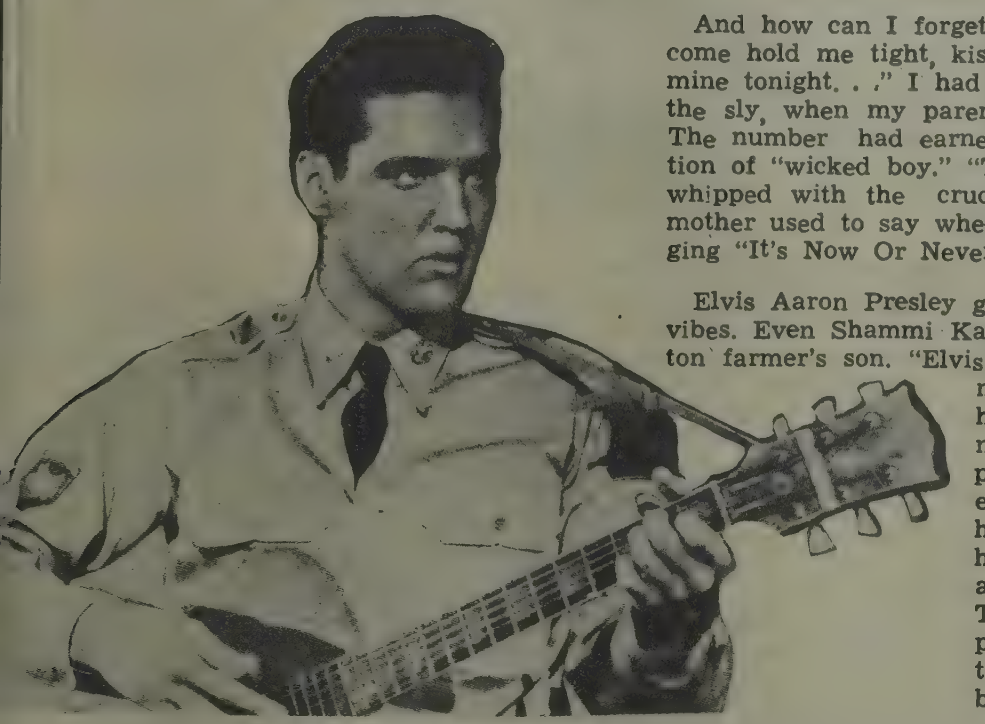
A TRIBUTE TO A LEGEND

Anop-Bop-A-Loo-Bop-A-Lop-Bam-Boom — these deep-throated weird sounds from the rock-and-roll king still linger on my ears. I play "Jailhouse Rock", "Heartbreak Hotel", "Wooden Heart", "Blue Suede Shoes" and other Elvis records to celebrate the memory of my idol.



And how can I forget, "It's now or never, come hold me tight, kiss me my darling, be mine tonight. . ." I had to sing this song on the sly, when my parents were not around. The number had earned me the reputation of "wicked boy." "This boy needs to be whipped with the crucifix of Jesus," my mother used to say when she caught me singing "It's Now Or Never"!

Elvis Aaron Presley gave not only me the vibes. Even Shammi Kapoor copied this cotton farmer's son. "Elvis is a 21-year-old sex maniac with greasy hair, dirty songs and no future," preachers, public speakers, teachers and parents said of him. They did not like him writhing his hips and pouting his lips. They hated the sex appeal in his voice. With the release of "Heartbreak Hotel", Elvis became a millionaire and the prophets of doom were proved wrong.

Elvis critics were even more annoyed when "Love Me Tender", a Western, and Elvis' very first movie, clicked at the box-office. "Flaming Star" and "Wild In The Country" were among his other great successes. "Kissin' Cousins" and "Tickle Me", I found appetising. I saw them when I reached an age when I didn't have to take the permission of my parents to see movies.

Then in 1960 came the Beatles and later the Rolling Stones with their heavy music, making Elvis seem outdated. Old foggies were shocked. Elvis appeared a saint in comparison.

But I never ditched Elvis. How could I, when I had collected intimate details about him — like the original colour of Elvis' hair was reddish brown which he had dyed black early in his career. He was a phenomenon that could not be forgotten with altering fortunes.

With "In The Ghetto" Elvis set a new trend for himself. He was equally at home in this slow and serious song. When "The Wonder Of You" hit the BBC charts, I jumped with joy. The song was not a rock-'n-roll number; it was a slow, profound, ecstatic love song. Finally, even my mother made peace with Elvis when he sang "Mama Liked The Roses."

I study my photo album as my kid brother sings "The Wonder Of You" and no one stops him.

Oswald R. Pereira

HARI AND SHIVA ARE ONE AND THE SAME

Continued from page 21

prostitution to marry a man one doesn't love?"

Swarnam uttered, "Shiva, Shiva," and covered his ears with his hands. "Is it a word an educated girl can utter? You have been planning to convince me by your clever arguments. I won't be duped this time."

"All right, Swarnam! Why all these unnecessary exchanges between us? I'm going to act exactly according to plan. I shall myself try to slip out of the house without the knowledge of father and mother. Even if you leak out the plan, I don't care. Railway tracks and lakes are always there for desperate girls like me."

"Meena! Are you such a fool? I just can't imagine a girl being so heartless as to elope with somebody, leaving one's parents with whom she has spent 23 years. How can you be certain that chap will not forsake you?"

"Swarnam! Is not the man my father and mother have chosen for me also a 'somebody'? Where is the certainty that that particular person will not forsake me? If a girl who leaves her parents after marrying the stranger chosen by them is not a heartless person, how can one who chooses her own man, be deemed as heartless?"

The sigh that Swarnam heaved was like the hissing of a mountain-snake. He stood silent for a long time.

"Will you write to your father after reaching Palani?"

"Of course. But not immediately. After some time. At least a month."

"Will Raghavan be here?"

"Yes. He will pretend that he doesn't know anything about my disappearance. He will wait for a change of heart in father and mother and their consent to our marriage."

"Meena! Forget your father — he belongs to the stronger sex. What about your mother? Have you given a thought to how much she will be affected by your conduct?"

"What do I care, Swarnam, for a mother who doesn't care to give a thought to how much I will feel if I am given in marriage to a man I don't like?"

Swarnam was again silent. After a short while, he said with folded hands: "I will put all the burden on the head of God and act as you wish. You need not jump into a well or under a train for that matter. I will then have to bear the sin of your suicide. This sin is less than that sin." His eyes were full of tears.

* * *

It was 7 o'clock, when Subbaraman woke up the next morning. He wondered how he could have slept as late as that. He went to the hall. Even Alamelu, who used to get up at 5 o'clock in the morning, had not got up.

"Swarnam, Swarnam!" He shouted at the top of his voice and entered the kitchen. There was no response — Swarnam was not there. Then he hurried to Meena's room. Meena too was not to be seen. He walked through the whole house in excited confusion. Going back to his room, he saw a folded paper kept on the tea-poy. He took it with trembling hands, unfolded it and began to read it.

It was Swarnam who had written it. He had narrated in detail the treacherous drama he had taken part in, without concealing anything, and had asked for forgiveness. He had written down Meena's address in Palani. The latter part of the letter had shaken him and, trembling with profound sorrow, he had written, "Anna, even God won't forgive my treachery. I dared to perpetrate such a thing for the sake of the girl I have brought up from her childhood. Whatever be the reason for it, I don't deny it is sheer betrayal.

"I dare not face anybody — especially you. How can I pretend not to know anything, having performed this most treacherous act? You don't know how grieved and repentant I feel when I think that I could betray you and your good wife.

"Had I not stooped to do this, I would have sown the seed for a still worse betrayal. Your only daughter whom you begot after observing many vows and after visiting a number of pilgrim spots — even those belonging to other religions like Nagore and Velankanni — had planned to commit suicide to escape from the forced marriage. You will think now that Meena made me cooperate with her by threatening this. Not at all. It is just that, I who have been closer to her than you, who were aloof from her, know her character better. Please forgive my saying so. I helped to save this disaster. Nevertheless, a fault is a fault; treachery is treachery.

"I have also written a letter to the police saying that I am committing suicide by jumping into the well in the background of the house, on account of unbearable stomach pain. You may, therefore, yourself inform the police of my suicide."

The letter continued "Anna! It may be that committing suicide is itself a sin. But God will forgive those desperate enough to do it. If I stand before you alive, in flesh and blood, and cry aloud with profound apology telling you everything that I have done, you will not forgive me. But now it won't be so!

"In the name of the relationship I have had with you for the past 32 years — like that of a shadow — and in the name of my worth, in that I have even dared to renounce my life, unable to live with a guilty conscience, my last request to you is that you should bring Meena immediately from Palani and arrange her marriage with that Raghavan. No one need know that I have committed suicide. No one need also know about this letter.

"I pray to God to shower peace and plenty on your family. My blessings to Meena.

Yours faithfully,
Swarnam"

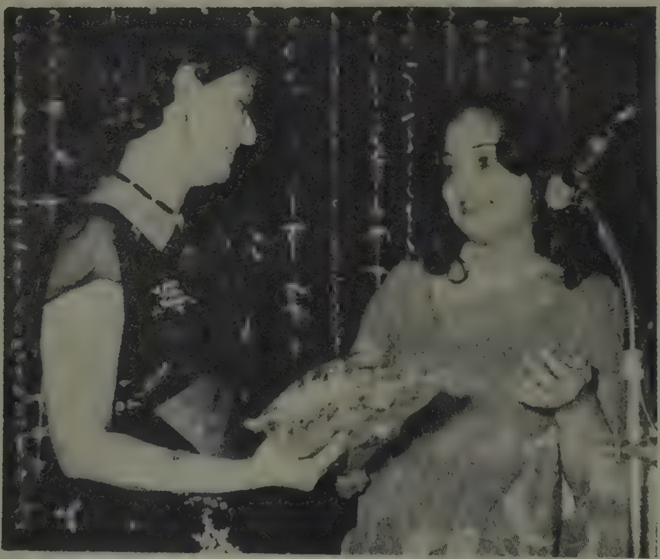
Concluded

people and events

Seen at a reception at the Taj, Bombay, to celebrate the 32nd Anniversary of Indonesia's Independence, are from left: Mrs. F. Yusuf, wife of the Consul Genaral of Kuwait, Mrs. P. Bilimoria, Mr. S. K. Wankhede, Minister for Industries & Sport, Madame Bagus Soegito, wife of the Consul for Indonesia, Mr. R. Bagus Soegito, Consul for Indonesia and Mrs. Essa, wife of the Consul General of Oman.

ABOVE: Midtown Jaycees Chairman Mrs. Meena Somani ties a rakhi on the wrist of Mr. Ronald G. S. Au, Jaycees International World President who was in Bombay recently.

RIGHT: A deaf child garlands Mr. Adi Marzban, at a charity show held to collect funds for a school building for the deaf, at which two plays were presented by Mr. Marzban and The Stephen High School for the Deaf and Aphasic.



LEFT: New pres. Madhuri Sule accepts a bouquet from outgoing pres. Lioness Chandrakala Shetty at the installation ceremony held at the Poona club.

"Dul-Dul" a Hindi play directed by Subol Ghosh was staged in Calcutta. Seen in the pic. are Janak Kapoor and Subol Ghosh, who enacted dual roles.

Parul Jhaveri presents a shawl to Kamaladevi Chattopadhaya, chief guest at her arangetram recently held in Bombay. Looking on is Parul's mother, Mrs. Malti Jhaveri.

At a reception held by the Deputy High Commissioner for Sri Lanka, Mr. S. Gautamadasa in Madras are from left, the host, Pandit E. S. Gopan, Mr. F. V. Arul, former IGP, Mrs. Mabel Arul and Mrs. Gautamadasa.

bombay

The Rajasthani Mahila Man- , a charitable institution run- ig a primary school and a free meopathic dispensary as part its various activities, has been ng good work in the city for er 15 years.

To encourage talent among wo- n and children and create an areness of our cultural herit- e, the Mandal puts up an en- tainment programme in July/ gust every year. This year the action took place on August at the Birla Matushri Sabha- h.

The two items presented in s year's function were a his- ric dance ballet "Noor Jahan", sed on the poetry of Shree ru Bhaktsing and a Hindi medy "Afsos Ham Ne Honge."

* * *

The annual Sea Cadet Ball, own as the gayest social event the year, will this year be d on Saturday, October 22. 7.

The star attraction of the ball ll as usual be the popular Miss ptune Beauty Contest. (Miss ptune 1976, Miss Joan Ste- ens was Miss India in the e's Weekly contest this year.)

Since last year, the Sea Cadet ll is being held on the decks training ship Jawahar. Admis- n is restricted to invitees only.

Mr. Surendra Dempo, the well own socialite, has sponsored Sea Cadet Ball this year. A nce Committee with Mrs. Mee- DaGama as chairman has en working to swell the funds the Sea Cadet Corps.

* * *

Midtown Jaycees Chairman s. Meena Somani tied a rakhi the wrist of Jaycees Interna- nal World President Mr. Ron- G. S. Au, who was in Bombay ently. By this gesture, the dtown Jaycees proposed to engthen the relationship bet- en the Jaycee community of ia and the USA. Mr. Ronald promised to try his best to ieve this.

mmediate past national presi- t Dr. J. T. Vyas and Jaycees rnational world treasurer nar Gera spoke on the occa- .

* * *

haila Welfare Trust recently anised a programme for the efit of spastic children to brate Independence Day. s Siloo Taraporewala was the f guest on the occasion. The lights of the show were a y dress competition, songs, ces and skits by children of organisers, followed by pre- ation of gifts to the spastic dren.

rs. Padma Chadda, president he Trust, and Mrs. Chander ur, secretary, deserve kudos organising the programme.

is Trust aims to provide educational and medical facilities and financial assistance to needy women and children.

* * *

The Gool Shavaksha Memorial Fund has been started by the Time & Talents Club to perpetuate the memory of Mrs. Gool Shavaksha and to honour and continue her work. Mrs. Shavaksha was the Founder President of the Club, which was started in 1934, and which has over the years, under her able leadership, collected large sums which were donated to various deserving charities.

A programme of concerts is being arranged during the current year, the proceeds of which form the corpus of the Fund. The main objects of the Fund are to give grants for research and scholarships to students and teachers in the educational, medical and sociological fields and in the creative arts. Emergency help will also be given in case of sickness.

Donations to this fund from friends and admirers of Gool Shavaksha would be welcome and cheques should be made out in the name of the "Time & Talents Club: The Gool Shavaksha Memorial Fund."

delhi

The Mahila Dakshta Committee organised a conference at the Diwan Hall. Mr. Chandra Shekhar, Janata Party leader and the chief guest at the function, congratulated the Committee for trying to channelise public anger to constructive ends. He promised changes in the immediate future.

Mrs. Mrinal Gore said that women were prepared to reduce household consumption if there were genuine shortages in the country, but they wanted their fair share of essential commodities.

* * *

A programme of music and dance was organised at the Mavlankar Hall in honour of President Sanjiva Reddy. The choral group of Gandharva Maha Vidyalaya sang compositions from many regions of India. Raja and Radha Reddy gave a scintillating Kuchipudi recital. This lovely pair of dancers always succeeds in winning the hearts of the audience.

madras

At a press conference held on the campus of the Vidyodaya High School by the Samskrithi Kendra, Mr. Cornelius outlined the highlights of a new course, "Womanhood for Tomorrow", basically a finishing course for fresh graduates, girls who have completed schooling and for young wives and mothers. The course is to be started in September.

* * *

The Women's Voluntary Service of Tamil Nadu held a reception at the Willingdon to meet their patron, the Minister for Social Welfare Selvi P. T. Saraswathi. Mrs. Tara Cherian, Assistant Director, welcomed the gathering, while Mrs. Rasika Kothari, the co-ordinating chairman, reported on the activities of the W.V.S. The chief guest gave a brilliant address and exhorted the members to do their best for the community.

* * *

The Lioness Club held a meeting at the residence of Mrs. Surekha Mehta. After the business meeting was over, an interesting yoga demonstration was conducted by Mr. B. V. Reddi of the Yoga Academy which highlighted the efficacy of yoga in overcoming nervous tension, blood pressure, asthma, diabetes and other allied disorders.

pune

Dr. Satish Gujarathi, District Chairman, Lioness club, installed the members of the Lioness club of Pimpri at a grand function held at the Poona club.

The outgoing President Chandrakala Shetty gave a farewell speech while the new President Madhuri Sule outlined the future plans of the club.

hyderabad

A two-day exhibition, on "Educating The Consumer", the first of its kind here was inaugurated by Chief Justice Mr. B. J. Diwan at the Hydari Club. This exhibition was held under the auspices of the city branch of the Consumer Guidance Society of India.

Mr. Diwan was taken round by Dr. Pushpamma, chairman of the Society, Mrs. Anar Vijayakar, secretary and Miss Urmila Chandrasekhar Reddy, convenor of the exhibition. Mr. Diwan lauded the efforts of the Society in trying to create consumer consciousness and said they should take vigilant steps against adulteration of foodstuffs and drugs.

* * *

The Sabri Brothers, qawals from Pakistan are currently delighting audiences in Hyderabad with their repertoire of Sufi qawalis. Four programmes have had wonderful response and two or three more are planned soon.

world of eve

PADMINI PRABHAKAR

Currently on holiday here is lovely Padmini Prabhakar from Los Angeles. Tall, slim and impeccably groomed, Padmini was the games captain in Walsingham House School, Bombay and later, a State and University player in basketball. Padmini has been painting since childhood, and had an exhibition of her oil paintings at the Alliance Francaise, Madras, where many of her paintings were sold. She also has a flair for languages, particularly French, in which she did a course at the Alliance. She used to be a member of "Anjalika," a puppet-show group started by her sister, before she left for the U. S.

Widely travelled and a good seamstress, Padmini attends art and craft classes in Los Angeles and experiments with new media like acrylic paints. She does macrame, bead-work, decoupage, collage, brooch and belt-making from pictures treated with polymer medium. Her work has found a ready market in the U.S.A. and Canada.

Padmini has also won prizes in flower arrangement competitions. Music, reading and photography are her other interests.

JASHODA PATEL

Jashoda Patel (32) is the first Gujarati woman to do a four year course in interior decoration and furniture designing from London and obtain a National Diploma in Design.

After obtaining the diploma she worked for a private firm of architects in England and received a prize for sign writing there in 1963.

Born in Nairobi, she did a course in interior designing at the Wycombe School of Technology. She has visited Europe on a study tour.

Apart from designing and decoration, she likes graphic art and is keenly interested in insectology.

Jashoda has already earned a name in interior decoration because of her meticulous care, creative ability and modern approach. She has designed several offices, banks, private residences and showrooms of several textile mills.

madam i'm adam

This is all about M———, the successful executive.

This guy is the hottest thing I've seen at a businessman's desk. I can tell you right away he's the only man I know who has even convinced his wife that a pretty secretary is as efficient as an ugly one. And that, baby, as any guy will tell you, takes a lot of doing.

* * *

M——— has all the trimmings that go with his position. Air-conditioned cabin, a name plaque on his door, a desk the size of a billiard table, a battery of telephones, charts and pin-boards on the walls, a worried looking assistant, and a beautiful doll to dictate his letters to. Now let's take a look at this dynamo when he swings into action.

* * *

He blazes into the office like a meteor. Before his rump hits the chair, he picks up the telephone, dials a number and talks at the rate of knots. (Charlie? Listen, old man, I've got that twenty thousand contract all wrapped up. The whole thing went as smooth as silk. Yeah. On a four per cent cut, we get a sweet chunk of moolah. I'll tackle the pipe-fitting deal now. If I watch my timing, I'll soon have it right in the bag. See you, boy!)

* * *

In an hour, M——— has rattled off twenty letters, ten internal memos and a hundred verbal instructions. Then he sweeps out of the office and zooms off to an appointment at the other end of town. In the car, he makes rapid-fire notes on a scratch pad. To this boy, an idle minute is a minute lost. When out, he rings his assistant repeatedly and shoots further instructions at him. The assistant puts down the 'phone, swears like a trooper and gets on with the job.

* * *

His creative output is fantastic — his brain ticks overtime like that of a chorus girl's at a convention dinner. His briefcase bulges with literature, manuals, statistical data and business reports. It isn't uncommon for him to spread a sheaf of papers on his lunch table and plan a new strategy between the soup and the nuts.

His boss knows value when he sees it. I'm sure that if M——— broke into a war-dance in the middle of the office, his boss would stand by and applaud reverently.

* * *

He travels like a minister. Air-trips all over India — conferences here, association meetings there and business everywhere. Telegrams and trunk calls pour out from him like a flood. He stays in the best hotels but his grip on business never loosens enough for him to enjoy himself. In fact, it was while watching a spicy cabaret in Calcutta that an idea zipped into his head which made him rush to his room and fall upon his typewriter. The result was a paper entitled—I think—THE NAKED TRUTH ABOUT CUSTOMER SATISFACTION.

When he got back to the head office, his little pamphlet earned him a 25 per cent increase in salary. Another slice of success!

* * *

But M——— in the home, is quite another story. His wife — cold and unimpressed — is inclined to regard his achievements with a snort of contempt. She treats the house-to-house carpenter with greater respect. Of course, she spends her husband's money as if it fell into his pockets at the snap of a finger. And she views his business activity with wrinkled nostrils, as though it were all a lot of manufactured hoopla calculated to hoodwink a gullible public into parting with its dough.

* * *

As a result of this "doormat" treatment, poor old M——— eagerly awaits each dawn so that he can rush off to his office where his abilities are applauded. . . and rewarded.

Here's a guy who's a livewire in official atmosphere and a neglected sock in his own home.

* * *

The moral, dear lass, is this:

If your husband is a fiercely conscientious worker who brings home a substantial pay-packet by being on his toes — then encourage him and show some respect for his devotion to duty. After all, if he didn't give you all that moolah, you'd be a dead pigeon. Or you'd have to sweat out a living for yourself. See?

G'bye now!

Adam

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next week

Eve's Weekly

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HOW TO LOSE WEIGHT, GAIN WEIGHT AND EAT GOOD FOOD CHEAPLY:

A doctor's guide to all kinds of diets — a low-calorie diet for the obese, a high-calorie diet for the under-nourished and a balanced meal for just one rupee.

BOOKS FOR CHILDREN — How Long, Enid Blyton?

An analysis of the books available and a plea for more books by indigenous writers.

HOUSE COLLAPSES IN BOMBAY.

Lives are lost, injuries inflicted. The public is shocked, the administrators tut-tut. But there is little action. Who is to blame? What can be done?

will he?
won't he?
will he?
won't he?
will he?
won't he?
will he wear my favourite Modi Suit tonight?
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